

## Margaret Lackey State Missions

### Offering will help plant 100 churches

By John McBride

State missions funds are needed to help plant 100 new churches by September 30, 1990.

New churches are exciting. They grow out of someone's vision. Their potential and restraints are unknown. They have no history to live down or up to. They are challenging. New friendships are developed. Life changing decisions are made of people. The Great Commission comes alive in a new way. People are invited to a bright new future. Working together takes on a new meaning. People not reached by established churches often see new beginnings for themselves in the vision communicated by new church leaders. Net growth in God's Kingdom results when new churches are started.

The Mississippi Baptist Convention Board and staff are challenged by a goal to assist in establishing 100 new churches by 1990. One hundred new churches will be needed to keep up with the Baptist-non Baptist ratio in the state. Population growth and shifts are another reason for the need. An estimated half million unchurched persons are another reason for the need of 100 new churches by 1990.

Specifically, to maintain the present Baptist to non-Baptist ratio, 10 new churches will be needed in Rankin Association by 1990, seven will be needed in Hinds-Madison Association, five will be needed in Jackson Association and in Lee Association,

four each will be needed in Lamar, Pearl River, and Pontotoc Associations and 56 will be needed over the rest of the state.

The New Church Expansion Committee and the Staff New Work Committee plan and implement the New Work Program for the Mississippi Baptist Convention Board. Major funding for the New Work Program comes from the Margaret Lackey State Missions Offering. The 1985 goal for new missions is \$125,900. Any shortfall in the total State Missions Offering below the \$481,000 goal will be subtracted from the \$125,900 goal for new missions.

In 1985 the New Church Expansion Committee purchased two mobile chapels at a cost of \$37,000, bringing the fleet total to 15. Grants were made to purchase three sites for new missions in Lowndes, Lauderdale, and Gulf Coast Associations.

It is anticipated that mobile chapels will be moved soon to Lauderdale, Rankin, and Pontotoc Associations. The New Church Expansion Committee has heard a request from the Christ Temple Church in Jackson Association and anticipates providing assistance in securing a permanent location when funds become available.

John McBride is director of the Mississippi Baptist Convention Board's Cooperative Missions Department.

## Priceville Church explodes; two burned

A Sunday morning thunderstorm prevented more people from being in a north Mississippi Baptist church when an apparent gas leak sparked an explosion that burned the church to the ground and injured four members, two severely.

About 15 people were standing in the sanctuary of Priceville Baptist Church near Tupelo at 9:50, according to Terry Ramey, minister of music and youth, and a number of others were waiting in their cars for the rain to slack. Still others had not yet arrived for the 10 a.m. Sunday School which usually averages 60-70.

The church janitor had already turned on the lights in the basement when two Sunday School teachers went downstairs to prepare for their classes.

"I saw a flash out of the corner of my eye," said Ramey who had been standing near the pulpit talking with members. "The blast knocked us all down and we managed to get out," he said the basement door to the sanctuary blew off and "a gush of flames started coming up."

Ramey said the two men in the basement, Vardamen Alexander and Jerry Nolan, got out, already burned. Ramey went back into the sanctuary

to make certain everybody was out. "It blew the whole back wall out of the basement," said Ramey.

The frame building, which was insured, burned completely despite the arrival of firefighters. Ramey said a couple of the women later said they had smelled gas.

The two men who had been in the basement were listed in critical but stable condition at Firefighters Memorial Burn Center in Greenville. Two women in the sanctuary suffered injuries. Cora Alexander, sister of one of the injured men, had a sprained shoulder; Lucille Crider had a fractured wrist.

Members had a service at 4 that afternoon at Auburn Baptist Church, making tentative plans for temporary facilities. This was the last Sunday for interim pastor Billy Langley. "We had just called Robert Rogers as pastor," said Ramey. The next Sunday was to be his first.

The Mississippi Baptist Convention Board is providing a double-wide chapel trailer for temporary facilities.

The Executive Committee of the Mississippi Baptist Convention Board has voted to give the Priceville Church \$2,500 from disaster relief funds.

# The Baptist Record



Missionary Harold Watson of Mississippi, pictured here chatting with Filipino Warlito Lakiqunon, has won one of Asia's highest prizes for international understanding, the Ramon Magsaysay Award. Watson was cited for encouraging international use of a hillside farming techni-

que he and two Filipinos developed called Sloping Agricultural Land Technology (SALT). He directs the Mindanao Baptist Rural Life Center in the Philippines. Lakiqunon is assistant director. (BP) PHOTO By Don Rutledge

## Major Asian prize awarded missionary from Mississippi

By Marty Croll

MANILA, Philippines — One of Asia's highest prizes for international understanding has gone to a Southern Baptist missionary from Mississippi.

Harold Watson, ordained in 1958 by Immanuel Baptist Church, Starkville, and appointed missionary to the Philippines six years later, has won the Ramon Magsaysay Award, considered in Asia to be as prestigious as a Nobel Prize. It comes with a gold medal and \$20,000 in cash.

"I'm amazed we would get the award," said Watson. "I'm real surprised, but real gratified, too." Watson is one of a handful of non-Asians who have won the award during the 28 years it has been given. He joins the ranks of individuals and groups working in 16 Asian countries such as Mother Teresa, who won it in 1962.

Watson and his wife, the former Joyce Daniel from Texas, learned about the prize by cable from fellow missionaries in Asia. They were preparing to return to the field Aug. 13 after a short furlough in Mississippi.

The Magsaysay foundation's trustees named Watson for helping "the poorest of small farmers" by encouraging international use of a hillside farming technique he and two Filipinos developed, which they call Sloping Agricultural Land Technology (SALT).

Each year more than 6,000 people from Asian nations travel to a model farm at the Mindanao Baptist Rural Life Center to study SALT, the award trustees said in naming Watson.

The Ramon Magsaysay Award was

set up to honor a president of the Philippines who died in a plane crash in 1957. It goes to one person each year in each of five categories: government service; public service; community leadership; journalism, literature and creative communication arts; and international understanding. Watson's award, for international understanding, is the only one open to non-Asians.

Winners will be recognized Aug. 31 in Manila, where foundation offices are located.

Watson's agricultural work grows out of an evangelistic imperative he sensed after giving his life to Jesus at age 14. At 19, while serving in the U.S. Air Force, he decided to go into the ministry. Three years later, in

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## Rains ease African drought, but food shortages continue

By Mary Jane Welch

RICHMOND, Va. (BP) — The best rains in years have fallen across much of Africa, but Southern Baptists are continuing efforts to help those who don't yet have adequate food.

Good rains this year will ease the crisis, but not end it immediately and Southern Baptists should continue praying for Africa, said John Cheyne, the Foreign Mission Board's human needs consultant. He also announced the board has released \$1.4 million for four new feeding stations being built

in the Merhabete district of Ethiopia.

Rains already have produced good crops in countries such as Zimbabwe, Kenya, and Tanzania and are the best in five years in some of the Sahel countries bordering the Sahara where famine has been greatest. But the Sahel still needs rain, said John Mills, the Foreign Mission Board's director for west Africa.

Continued steady rains are needed to break the drought and prevent the crop failures that happened last year

even in countries which appeared to have adequate rain. Such rains, for which Southern Baptists have joined in concerted prayer, will do "more to feed people than all the relief efforts we can mount," said Mills.

In Senegal, for instance, rains came last year, farmers planted, and the rains stopped. Adequate rains came again, but after crops had died.

In Mali this year, rains started, stopped, then started again. Mis-

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# "We saw his hand at work in Argentina"

Testimonies have been received from some Mississippi Baptists who participated in the final wave of evangelists to go to Argentina during the three-month endeavor in April, May, and June.

These evangelistic campaigns in the Rio de la Plata (Argentina, Uruguay, and Paraguay) resulted in

4,316 professions of faith from meetings held in 111 churches, 98 of them in Argentina. Some 173 persons, mostly Mississippians, went to the Rio de la Plata during one of the three months.

These are testimonies from some who participated in the June meetings.

## From Philadelphia

Our group was composed of Mary E. Hawkins of the French Camp Church, and my wife, Betty, and myself from First Church, Philadelphia.

The first week we served in the Seven Trees Baptist Church near San Martin in Chaco Province. This is one of three Toba Indian churches participating in the crusades. Missionary Mel Plunk served as translator.

The second week we served in the Good News Baptist Church, Obera, in the Province of Misiones. Missionary-Pastor David Vick served as translator.

As our group served both in a very small rural Toba Indian Church and in a growing city church we were keenly aware of God's presence and

power. Again and again we saw His hand at work as people prayed to receive Christ in the face of great difficulties. We were impressed with the level of dedication and commitment on the part of national pastors and leaders. They received us in the spirit of Christ and displayed a constant willingness to join their efforts with ours to overcome language and cultural barriers and share the good news of Christ.

The organizational and prayer preparation by missionaries and Argentina Baptist Convention leadership was evident and enabled us to minister more effectively.

—Eugene H. Dobbs  
Pastor

First Church, Philadelphia



Mercedes Lugo, left, was an assistant to a witchdoctor until she made a profession of faith while the June group was in Argentina. With her is Pedro Contreras, a lay leader in the Baptist Church in Barrio Guarani near Eldorado in Misiones Province. Contreras is examining a banana stalk in Mrs. Lugo's backyard.



Ana Maria Oveida, left, was a new convert as she stood with Nancy and Chola, leaders in the church at Eldorado in Misiones Province in Argentina. At right is Carol Leake of Woodville.



Mary E. Hawkins plays the autoharp as Missionary Mel Plunk and Betty Dobbs sing with the children of the Seven Trees Church of San Martin, Chaco.



Eugene H. Dobbs, right, preaches in English; Mel Plunk, center, translates to Spanish; and Sr. Martinez, left, lay leader of the Seven Trees Church, translates to the Toba Indian language in a service at Seven Trees Baptist Church near San Martin, Chaco.



Pastor Werner Fullbrandt of the Eldorado Church in Misiones Province waits at the airport with his wife, Trauti, left, and their daughter, Ulriche. The Fullbrandt family is of German descent. The 90-member Eldorado church has four active missions led by lay leaders.

## From Woodville

Thanks for letting me share some of my heart about the Argentina trip.

What can I say? But that I'm changed! I see people and their needs from a totally different perspective. I hear what people say to me with a renewed spirit of understanding. I have a deeper love and respect for my family and for my church as a whole. I feel a deeper sense of responsibility for the lost people around me. The Partnership in Missions project allowed me to be an active participant in missions in Argentina. My goal as a missions volunteer was to be a helper — and maybe I was; but I think I received more than I gave.

I saw Argentine Baptists who are not satisfied with a complacent commitment to Christ. I saw Argentine Baptists who are committed to actively share their faith with their families and friends. I saw people who were eager to hear a word from the Lord. I saw people who wanted to know how Jesus could make the difference in their lives.

I saw that there are about 60 missionaries in the whole country of Argentina. I saw a country in need of and wanting a spiritual awakening. The words of this song have taken on new meaning for me: "My house is full, but my fields are empty. Who will go and work for me today?" And the words of Mercedes Lugo, former assistant to the witch doctor in Barrio Guarani near El Dorado, Misiones, grip my heart: "I've sought for God in black magic, witchcraft, and spiritualism all of my life. You have told me how to find him through his son, Jesus Christ. Thank you for coming to visit me in Argentina." She and her three children professed their faith in Christ the next Sunday. Glory to God!

Thanks again for letting me share.

—Benny Still

Minister of music and youth  
Woodville Church, Woodville

## From Durant

"Praise God from whom all blessings flow . . ." As the familiar strains of the Doxology filled the banquet hall in Buenos Aires, I began to reflect on what God has accomplished in the past two weeks. After two weeks of revival, visitation, and personal evangelism, the Lord had added over 400 new souls to the Kingdom! Mississippi and Argentina had joined together in a partnership program that involved 3 teams from Mississippi traveling to Argentina for two weeks each. Our team went in June and was the last of the three.

The 38 people in our team were eagerly awaiting our opportunity to share God's Good News with our South American Brethren. We could tell immediately upon arrival that the missionaries and churches had done their homework. Though there were a few churches who were more prepared than others, the Lord richly blessed all the churches and missions involved.

Our group of 38 were divided into smaller groups of 3 or 4. Jerry Pitts; his wife, Beverly; my wife, Nedra; and I made up our group. Along with our translators, David Ford, for the first week, and Ken Watkins for the second, we set out to do the work for which we had been called.

Our first week was with the very poor people of the Toba Indian Tribe.  
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# Financial woes cause Colorado to cut gifts

ENGLEWOOD, Colo. (BP) — Reeling from mounting financial woes, the Colorado Baptist General Convention has made drastic, retroactive cuts in its gifts to the Southern Baptist Convention Cooperative Program and defunded its campus ministers and the editor of the state paper.

A six-months' review of the CBGC budget in early July uncovered a potential shortfall of \$200,000 to \$300,000 by the end of 1985 if drastic measures were not taken, according to James Brannon, CBGC executive board chairman.

The convention reportedly also has spent approximately \$110,000 of designated funds — including some of the 28.5 percent of all undesignated gifts to the state budget set aside to send to the national Cooperative Program — for operating expenses instead of for their designated purpose which must be paid back.

In addition to the cuts, the CBGC is seeking to negotiate a \$600,000 loan from the Home Mission Board and a \$100,000-plus increase in the amount of Home Mission Board budget support for the convention in 1986.

Messengers to the annual meeting of the CBGC last fall authorized a \$2.6 million budget for the convention. Of that amount \$1.1 million is to come from outside sources (including more than \$800,000 from the Southern Baptist Home Mission Board and more than \$40,000 from the Baptist Sunday School Board). The additional \$1.5 million — an average of \$126,000 a month — was projected to come from contributions from Colorado Southern Baptist churches. Instead gifts have averaged only \$98,000 per month.

At the end of June the convention showed a bank balance of \$11,000, according to a report in the *Rocky Mountain Baptist*, the newsjournal of the CBGC. And unpaid was a \$29,000 monthly contribution to the SBC Cooperative Program, the national unified budget which funds Southern Baptist worldwide mission and education programs.

Brannon, pastor of Mississippi Avenue Baptist Church in Aurora, Colo., said the committee had no recourse because, "there are only three areas of the budget not heavily subsidized by the Home Mission Board or the Sunday School Board — campus ministries, the *Rocky Mountain Baptist*, and the percentage we send to the national Cooperative Program."

The 1985 CBGT budget called for \$122,138 in salaries and benefits for four fulltime campus ministers, \$5,000 in salary support for the campus minister at the United States Air Force Academy and \$34,078 for the editor of the state paper and \$104,000 of the \$138,000 budget of the *Rocky Mountain Baptist* operating budget.

The operating budget for the paper was pared by cutting the publication

schedule from weekly to bi-monthly. Charles Sharp, executive director of the CBGC, will assume editing duties of the newsjournal. Reducing the number of issues is expected to save the convention \$20,000 in 1985 and \$50,000 in 1986. Subscription rates (\$5 per year) will remain the same.

Salaries will be continued through Oct. 31, 1985 for Don Turner, *Rocky Mountain Baptist* editor; Rudy Antle, director of Denver Metro campus ministries and Mission Service Corps coordinator; Robert Storrs, campus minister at Colorado State University; John Mark Purdue, campus minister at University of Northern Colorado; Robert Timmons, campus minister at the University of Colorado, and Dwaine Gregory, campus minister at the U.S. Air Force Academy.

The CBGC portion of Gregory's salary reportedly will be picked up by the Home Mission Board but unless Baptist associations around the campuses or individual churches pick up the funding for the other four, Baptist student work on those universities will be curtailed.

Brannon insisted that the crisis, "has nothing to do with the difficulties and liabilities" of the financially strapped Southern Baptist Foundation of Colorado and the Colorado Southern Baptist Church Loan Corporation but he did point out the CBGC faces a deficit of "\$1.3 to \$1.5 million" in those two organization which must be made up within the next five years.

The \$600,000 loan from the Home Mission Board and the proposed sale of the state convention office building are keys to retiring the corporation's deficit. Messengers at the last state convention instructed the building be sold for \$2.3 million.

A glutted real estate market in the Denver area has dropped prices however and Brannon said any sale would probably be "less than \$2.3 million... probably tops at \$2 million."

Board members stressed the cuts were made reluctantly and stated in resolution the actions were "an effort to cut budget costs and not... a reflection of the work" of either the campus ministers or the editor. The positions will not be funded in 1986 either.

Brannon said the six men affected, "are quality people. It would be easier if they were resigning to take other ministries."

Ray Scroggins, layman from Ouray, pointed out the board was dealing with realities. "I don't like the idea of eliminated staff — especially campus work," he said. "But as a business man I know sometimes you have to. When you can't pay your bills you do what is necessary so you can pay them. We should have dealt with this a long time ago. We should have done

something last year when we adopted a budget we knew we couldn't meet."

The motion to defund the campus and editor positions passed without opposition.

The motion to cut the level of national Cooperative Program contribution from 28.5 percent to 10 percent retroactive to June 1, 1985 for the rest of the year passed after an amendment to begin the cut Aug. 1 failed.

Based on a monthly average income of \$100,000 the temporary cut would provide \$18,500 a month in cash flow. The projected budget for 1986 includes a 29 percent contribution rate.

Certificates of deposit, including \$85,000 earmarked to build a motel at Ponderosa Baptist Assembly, will be used to restore "immediately" the designated funds spent for operating expenses.

## Singles will meet at First, Grenada

The Fall Singles Seminar sponsored by the Christian Action Commission of the Mississippi Baptist Convention will be held Friday and Saturday, Sept. 6-7, First Church, Grenada. The faculty for the event will be J. Clark Hensley, Maurine Freeze, and Paul Jones.

The seminar will begin on Friday evening, September 6, at 7 p.m. with registration to begin at 6 p.m. The seminar will conclude by 4 p.m. Saturday. There is no cost for the seminar.

The theme for the event is "Singles Serendipity" and will focus on the needs of singles for growth, spiritual discovery, and significant relationships.

J. Clark Hensley will be the plat-

## July Cooperative Program receipts drop sharply

NASHVILLE, Tenn. (BP) — Prospects of Southern Baptists meeting the 1984-85 basic operating budget through the national Cooperative Program was dimmed by July receipts.

Contributions to the worldwide mission and education programs funded through the unified budget were \$8,732,631 in July—a decrease of 12.94 percent (\$1,298,348) from gifts in July 1984, of \$10,030,979.

However, the yearly totals continue to run significantly ahead of the 1983-84 fiscal year. After 10 months of the fiscal year, the national Cooperative Program has received and disbursed \$96,867,253 to the 20 SBC agencies included in the budget. That is \$6,266,515 (6.92 percent) ahead of the same figures a year ago.

The basic operating budget for 1984-85 is \$118 million. Contributions

will have to exceed an average of \$10.5 million in each of the final two months to reach that figure.

From January through June monthly gifts through the national Cooperative Program averaged more than \$10.3 million, including three months over the \$10 million mark: \$10.8 million in January; \$10.1 million in March and \$10.3 million in May.

The monthly average for all 10 months is \$9.69 million. A monthly average of \$9.83 million is necessary to meet the basic budget.

The July percentage reflected a large drop not only because it was the second lowest month in the current fiscal year but also because July 1984 was the second highest month for 1983-84 (and at the time the second highest month in Cooperative Program history).

form speaker and will lead several sessions. Hensley is the executive director emeritus of the Christian Action Commission of the Mississippi Baptist Convention having retired in 1982. His newest book *Good News for Today's Singles* has just been released by Broadman Press. Hensley is also the author of other books for singles including *Help for the Single Parent* and *Coping with Being Single Again*.

Maurine Freeze, special consultant in single adult ministry, is a frequent speaker at state and national single adult conferences and retreats. She leads "Single Adult Leadership" workshops and "Living Successfully as a Single Adult" seminars, address-

ing the contemporary needs and concerns of single adults from a biblical perspective. Ms. Freeze lives in Little Rock, where she is a member of the First Church and she serves as business administrator for the Arkansas Digestive Diseases Clinic, P.A.

Paul Jones is the Executive Director-Treasurer of the Christian Action Commission of the Mississippi Baptist Convention and succeeded Hensley in 1982. He is the author of *The Bible Speaks on Sex, Love, and Marriage* and has written over 40 articles in magazines and journals.

Additional information can be received by contacting the Christian Action Commission, Box 530, Jackson, Miss. 39205, (601) 968-3800.

## Durant group remembers Argentina

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Their huts were widely scattered, and it took us a long time to get from hut to hut. The Lord blessed, however, and nine souls were saved during this week.

The second week was split between a mission and its host church. Here we

divided our team with Pastor and Mrs. Pitts going with Ken Watkins and Nedra and I going with the pastor of the mission. I had lived in Germany as a high school student and speak limited German. The pastor of the mission spoke German and Spanish.

I would speak and witness in German and he would translate into Spanish. As a result of the German to Spanish translation, there were 12 people saved the second week. Jerry and Beverly Pitts had 15 decisions, making the second week's total amount to 27 people saved!

An interesting statistic for the two weeks was that we made 36 visits and there were 36 people saved! Truly the fields were (and are) ripe unto harvest.

Nedra and I will be forever grateful to our church, First Baptist, Durant, for making it possible for us both to go on this trip. We are grateful to the Mississippi Baptist Convention and the Argentine Convention for this Partnership Program and all the hard work that went into making this a successful endeavor. Finally, we shall forever be grateful to our Lord and Savior, Jesus Christ, for his leadership in all the events that led up to our going on this trip and continued guidance throughout.

We eagerly anticipate the next opportunity to serve in this manner. "Praise Father, Son, and Holy Ghost."

—Rick Carter,  
Minister of music  
First Church, Durant

## Rajneesh wins in busing suit

WASHINGTON, D.C. (EP)—The Federal Election Commission has ruled unanimously that the Rajneesh Foundation and its leaders did not

violate Federal election laws by busing several thousand homeless people into their central Oregon commune last year.



Pianos are a luxury in Argentina, but Louisa Aliquera has one in her home; and she listens to her daughter, Sarah, play.

# U.S. church membership gains parallel population growth

NEW YORK, N.Y. (EP) — Overall church membership in the U.S. grew by slightly less than one percent in 1983, holding virtually steady as a percentage of the nation's population, according to the newly-published Yearbook of American and Canadian Churches 1985.

The Assemblies of God, with a net increase of 6.04 percent, and the Church of Jesus Christ of Latter-Day Saints (Mormon), with a net increase of 2.3 percent, were among large religious bodies showing significant membership increases. The Presbyterian Church (U.S.A.) showed a 2.5 percent decline and most other mainline church bodies reported changes in membership of well under one percent.

Figures are in line with the trend of the past several years of an overall slowing of membership losses in mainline churches, said Yearbook editor Constant H. Jacquet, staff associate in the Office of Research, Evaluation and Planning of the National Council of Churches of Christ in the U.S.A. (NCC).

Changes were more dramatic in some smaller bodies, with the Mennonite Church showing an 8.66 percent increase; the Church of God, Cleveland, Tenn., a 6.45 percent increase; and the Christian and Missionary Alliance a 5.46 percent increase.

The 1983 membership figures, the most recent ones available from the 219 religious bodies listed in the 1985 Yearbook, show that the churches' collective membership increased by 0.87 percent in 1983, with a net 1,213,326 new members added for a total collective membership of 140,816,385. The U.S. population growth was estimated

at 0.9 percent in 1983.

Growth patterns are more evident when viewed in terms of changes since 1970. Strongest growth during that period occurred in the Assemblies of God (+85 percent) and Southern Baptist Convention (+22 percent); losses were reported by many mainline protestant churches during that same period, such as United Methodist (-11 percent), United Presbyterian (-23 percent), United Church of Christ (-13 percent), Episcopal (-15 percent), Lutheran in America (-6 percent), and American Lutheran Church (-8 percent).

Besides such baseline data, figures offered in the 1985 Yearbook include the following:

For the first time, women constituted more than one-fourth (25.04 percent) of seminarians in the United States and Canada in fall 1984. Total seminary enrollments in fall 1984 numbered 56,466 in the 197 schools in the Association of Theological Schools in the United States and Canada.

Data from nine selected U.S. church bodies showed a 7.5 percent increase in giving in 1983 over 1982, well above an inflation rate of 3.2 percent for 1983. The nine church bodies are singled out each year for direct comparison and trends within the group.

Dollar amounts of giving to churches have increased from \$69 per capita for members in 1961 to \$278.67 in 1983, an increase of 303.9 percent. But in constant 1967 dollars, the increase is only from \$77.01 in 1961 to \$93.39 in 1983, an increase in real terms of 21.3 percent, or slightly less than one percent per year on average.

## Galloping Gourmet lobbies for release of Christians

By Dan Wooding

TACOMA, Wash. (EP)—Graham Kerr is back on the tube. But gone is the glass of wine in his hand and the effervescent presentation that the Galloping Gourmet once used to wow millions of viewers daily in 37 countries during his incredibly successful television career as TV's premier chef.

This time British-born, now a Christian, is not bouncing around the set and enthusing over his latest culinary creation, but is being deadly serious as he presents the case of his close friend Don Stephens and other members of "Athens Three," all of whom were sentenced to prison in Greece for proselytism.

The three evangelicals, American-born Don Stephens, director of the Youth With A Mission (YWAM) mercy ship Anastasis; Alan Williams, a joint New Zealand/British subject and director of YWAM's second mercy ship, The Good Samaritan; and Greek-born Costas Macris, founder and director of Hellenic Missionary Union of Athens, were convicted on Dec. 22, 1984. They were sentenced to three-and-a-half years, and are currently free pending an appeal trial

which is expected to be heard this fall.

The case that caused Graham Kerr to come back in front of the cameras is one which has caused worldwide protests. It stems from the time in 1981 when the YWAM ship Anastasis was being refitted in the bay of Eleusis, Greece.

A sixteen-year-old Greek boy, Kostas Kotoupolon, in the company of his father, began visiting children of the Anastasis crew members at the Kinetta beach bungalows used for temporary crew housing. Kostas, now nineteen, subsequently became a committed Christian.

The missionaries gave the boy a Living New Testament, which had just been made available in modern Greek, and the address of an evangelical youth meeting led by Macris in downtown Athens. This, the court said, constituted proselytism. The charges against the three were filed by the boy's mother, Katerina Douka, who sought prosecution of the three after her estranged husband brought her son to the ship.

Dan Wooding is chief correspondent for Open Doors News Service.

## 2,200 miles is a long way for a family to move on faith

By Don McGregor

A Mississippi couple that gave up a comfortable church staff position in Mississippi for the uncertainties of a pioneer pastorate in Montana was back in Mississippi recently to visit friends and family.

Billy Joe and Jo Ann Hallmark and their two children, Andy and Kathleen, were found by the Baptist Record at the Ross Barnett Reservoir home of Mr. and Mrs. Connie Boykin, who are members of Pinelake Church there. Hallmark was minister of education at Pinelake before the family's move to Montana.

Hallmark assumed the pastorate of Calvary Church in Glasgow, Mont., on the last Sunday in September of last year. He contacted the church through the Home Mission Board, but very little support was available from that source because Montana Baptists were not financially able to share in such support. So while the Home Mission Board does supply a small allowance, most of the Hallmarks' support had to come from sources they developed themselves. He was not appointed by the Home Mission Board but was called by the church.

All of the churches he served as minister of education have joined in the support. He was at Pinelake for four and a half years before the move, and that church has support for the family in the budget. This is true also for West Jackson Street in Tupelo, where he served for two and a half years, and for Calvary Church in Pascagoula, where he was minister of education for 18 months. Additionally there is support from Hallmark's home church, which is First Church,

Belmont. He had talked to all of these churches before going to Montana but did not have commitments from any because of the budget procedures that were under way at the time. He had not talked at all with Mt Vernon Church in Albertville, Ala., but, "like a bolt out of the blue," that church joined in the support. Members of the Albertville church had done volunteer mission work at Glasgow.

Also there is some support from Calvary Church, Glasgow, and a small amount from a mission of Calvary that has been established at Fort Peck. A pastor's home is provided in Glasgow.

This support makes it possible for him to concentrate on his work and not worry about money, Hallmark said.

Billy Joe (or Bill) is from Belmont, and Jo Ann is from Brookhaven. They met while both were public school teachers in Pascagoula. Bill was a social studies teacher in high school, and Jo Ann was a business teacher in junior high and high school. They were members of Calvary Church, and it was there that Bill made his decision for special service. It was during a Vance Havner revival in the church.

Bill is a graduate of Mississippi State University, and Jo Ann is a graduate of Mississippi College. Following his decision for special service, they moved to New Orleans; and Bill earned the Master of Religious Education degree. Then they moved back to Pascagoula, and he became minister of education at Calvary Church. He went from there to West

Jackson Street Church in Tupelo with the same position and then to Pinelake Church in Rankin County.

The Hallmarks' interest in Montana began through their ministry at Pinelake. That church had developed an interest in the church at Columbus, Mont., through the efforts of Perry and Mary Sanderford, who are members at Pinelake and will be remembered as the first of the volunteers to go to the Rio de la Plata (Argentina, Uruguay, and Paraguay) as a part of the Mississippi Baptist partnership with that area. The Sanderfords have an interest in pioneer missions work and spent six weeks in Montana in 1981 following their return from South America that same year. They stayed with a cousin of Sanderford's in a mountain cabin out from Big Timber, Mont., and worked in a mission in Big Timber that the Columbus church was sponsoring. Later a youth team from Pinelake went to Columbus and Big Timber for Vacation Bible Schools and back yard Bible clubs and a construction team followed the youths. Then in 1984 the church sent another youth team to Columbus for Vacation Bible School and a youth revival, and another construction crew preceded this effort. It was on the last night of the revival that Hallmark made his commitment to pioneer missions.

He returned to Pinelake without much idea of what to do about it, but at that time he was an officer in the Mississippi Baptist Religious Education Association. When the president was not able to go to Home Mission Week at Glorieta as planned, he



Billy Joe Hallmark, left, pastor of Calvary church, Glasgow, Mont., watches while his wife, Jo Ann, plays a synthesizer that the couple uses in their ministry at Calvary, Glasgow, and Fort Peck in Montana. Standing center, is Connie Boykin, a deacon at Pinelake at Ross Barnett Reservoir; and at right is Yvonne Boykin, a secretary at Pinelake.

recommended that Bill go instead. With that knowledge, several church members chipped in to pay the way for Jo Ann to go. There Bill found a special missions conference and began to lay his plans. All of this resulted in his move to Montana in September.

Glasgow is a city of about 5,000 population, and the work has had its ups and downs, he said. The church is 25 years old and started from an air base. The air base closed 10 years ago, and the church membership sagged and then went back up. Additional problems caused a later loss; but it is back up again, Hallmark indicated. There are about 41 members at Glasgow, and attendance averages 35. At the Fort Peck mission there are nine members, but attendance averages about 20. Hallmark has Sunday School and worship service at Glasgow on Sunday morning, a service at Fort Peck on Sunday afternoon, and evening services back at Glasgow.

The population of Fort Peck is about 300. It is located on a lake of about 100,000 acres. It is the result of the first dam on the Missouri River, and it was built 50 years ago under Franklin D. Roosevelt. The 300 residents run the equipment at the lake.

When the Hallmarks left for Montana, their house at the Ross Barnett Reservoir hadn't been sold. Sanderford took care of the sale for them.

The church had no money to pay moving expenses, and the Hallmarks were not able to finance it. Then the church at Albertville, Ala., came through again with a Christmas gift to the Glasgow church of \$750. With this the Hallmark rented a moving van, hitched their car behind it, and made the move.

Glasgow is only 50 miles from Canada, but it is 2,200 miles from Jackson. That is a long way for a Mississippi family to move on faith, but it has meant a renewed ministry for congregations in Glasgow and Fort Peck in Montana.



AnaKarelis del Rosario Hernandez Dalla gives a big hug to Maritza, a friend in the Big A Club in Atlanta.

# Silent summer provides insight for life's plans

By Tim Nicholas

This summer when Trina Nichols saw blinking lights, it took a while for her to decide whether they represented the phone or the doorbell.

Miss Nichols served this summer in Atlanta in ministries to the deaf as a student missionary appointed by the Mississippi Baptist Student Union.

Assigned primarily to Crusselle-Freeman Church of the Deaf in Atlanta, Miss Nichols said she went there with only a small knowledge of sign language. At a BSU convention, she had attended a deaf ministry seminar led by Betty Smith of the Mississippi WMU staff, and started thinking of learning sign language.

She started a sign language class at Columbus, 30 miles from Mississippi

State University where she is a student, and met a deaf woman at the day care center at First Church, Starkville, where she worked last year. The woman encouraged her to apply for the summer missions position, noting that on the job training was worth more than any class she could take.

"My first Sunday (at the deaf church) the first guy I met was really fast (signing)," said Miss Nichols. "I thought if this is anything like the rest of the summer I'll never make it."

But the people, mostly older adults, took to her — one even offering her a place to stay. They would teach her words, for various foods, for instance, when they went out to eat on Sunday afternoons.

The Brandon native did children's camps, Vacation Bible School at the deaf church, and helped with other churches which have the deaf work.

She also spent time at the Watchful Care Home by the church which cares for about eight deaf adults. One evening after Miss Nichols had cooked supper for the residents of the home, she tried to help one of the younger residents with cleanup. The woman refused to let her help and when finished, put Miss Nichols' initials by the work she had done. "I did this for you because you are doing so much for us," the woman told her.

Another older woman helped teach Miss Nichols about the need to give that many deaf people have. Daisy, 75, after helping Miss Nichols with a project, told her, "it makes me feel good to help someone because all my life



Trina Nichols practices at the teletypewriter, a device allowing the deaf to communicate over the telephone.

I've had people helping me."

After she graduates from MSU in interior design and art, she is making plans to study deaf education at Mississippi College. She feels the Lord told her to work with deaf people. At first, she thought that meant being a legal interpreter. "I've learned I don't want the red tape," she said, explaining that certified interpreters are available to interpret for the deaf in courts and other places, usually charging for their services. "I'd rather... be a friend," she says. It appears that the gift of her summer is a big start on being that friend to the deaf.

## How to become a Christian? Some would call it chemistry

By Tim Nicholas

People profess faith in Jesus Christ under a variety of conditions — in a church pew, in the living room, while driving in a car. But AnakVarelis del Rosario Hernandez Dalla may be the only person ever to make a profession of faith during a chemistry exam.

Miss Hernandez, a BSU summer missionary to Atlanta's Spanish com-

munity, came to Mississippi from Venezuela when her father wanted her to study in the States with her sister. "I cried for a whole week," she said after she arrived at the English Language Institute in Hattiesburg in preparation for study at the University of Southern Mississippi. She'd already been studying at the Univer-

sity of Santa Maria for two years, but didn't speak English. All she knew about the United States was what she saw on television — lots of violence. But she obeyed her father and gave it the old college try.

With no one but other foreigners to talk with at the ESL, she felt she wasn't learning English very fast, but she passed a written language exam and went to Gulf Coast Junior College's Perkinston campus.

"I suffered. I did not eat for a week," said Miss Hernandez who couldn't find her way around campus to the cafeteria, much less her classrooms. Inability to speak English, plus homesickness, kept her in her room.

But Christian suitmates made the difference. A friend asked what was wrong and, struggling through the language barrier, realized what the girl needed most was a sandwich. The friend also made a big map of the campus and accompanied her to classes for several weeks. English speaking ability came quickly and she grew closer to her friends who belonged to the Baptist Student Union where they took her often. BSU director Tim Thomas gave her a Spanish Bible, and the nominal Catholic began studying it.

Since she knew that her daddy was paying a great deal of money for her to stay in school, she knew she must pass. While taking a chemistry test "I went blank" she said. "I was so upset, I thought 'God, what are you doing to me? You know I studied.'" At that point, "each tear was like an answer to each question," she said. "I started answering — and made 75 on that test." From that she told God, "My Lord, I'd do anything you ask in my life." This included asking Jesus into her life.

She was baptized last October and as of summer had not told her father about it, and only her mother knew the specifics of her summer mission

(Continued on page 13)



Mrs. Reyes and Miss Hernandez pass out the cookies during a break in the Bible study program for children in Atlanta where Miss Hernandez served as a BSU summer missionary.



Miss Nichols visits the deaf residents of the Watchful Care Home in Atlanta, a ministry of Crusselle-Freeman Church of the deaf.

## Missionaries in Burkina Faso to give Bibles to military

OUAGADOUGOU, Burkina Faso (BP)—Southern Baptist missionaries have obtained government permission to personally distribute Bibles to about 25,000 military personnel in the west African nation of Burkina Faso (formerly Upper Volta.)

Bible distribution among the military can have real significance in a country where the military is in control, said John Mills, the Foreign Mission Board's director for west Africa. "If the Bible does what we say it does, this is worth doing," he added.

## Faces And Places

by anne washburn mc williams



Clyde Nettles of Brandon stands on a narrow street in Montevideo.

## Clyde Nettles in Uruguay

Needed: a fill-in treasurer for the Uruguay Baptist Mission, for eight months. When Clyde Nettles, retiree, a widow, member of First Baptist church, Brandon, learned about that need, she thought, "That's for me! It will be a snap!"

With her background both in denominational work and in book-keeping, it was — except for a few headaches over the "dollars into pesos" problems; the occasional feeling of being isolated on an English island in the midst of all that Spanish; and the fear that she might never get warm again!

Mrs. Nettles retired in December, 1982, as chief accountant for the Mississippi Baptist Convention Board, a job she had held for 12 years. From June, 1984, until February, 1985, she lived in Montevideo as treasurer for the Uruguay Baptist Mission, while the missionary treasurer, was on furlough. The Foreign Mission Board furnished her transportation costs, but paid her no salary. She lived in a missionary house (the first five weeks with the missionaries, Peggy and Jim Bartley), and she furnished her own food and spending money.

As treasurer, she paid bills in pesos, but sent reports to the Foreign Mission Board, figured in dollars. This she did learn to do, but she says it was quite confusing for several months. Inflation was rising there. The 53 pesos to the dollar when she first arrived in Uruguay had changed, eight and a half months later, to 78 pesos to the dollar.

Another talent she was able to use in South America was sewing. Previously, she had made two volunteer mission trips to Barbados to teach sewing. In Uruguay, she made drapes for the home of Kathy and John McNair, missionaries from Mississippi. "I sewed for everybody," she recalls. "I made tablecloths, pat-

ched pants, sewed on buttons . . ."

With the McNairs she went on a youth choir trip, around the country. The youths sang, accompanied by bells, guitars, and piano. During this time, she visited Jason and Susan Carlisle, also Mississippi missionaries. The young people called her "grandmother."

In Montevideo, she attended the Parque Posada Church, where Jim Bartley was pastor. At Christmas time, she was a bell ringer in a music group that Kathy McNair organized. Summer here is winter in Uruguay, so for the first time ever, Mrs. Nettles celebrated her July birthday in winter! The missionaries gave her a party.

"I nearly froze to death all the time I was there!" Many of the houses are not heated, though the missionaries' houses do have gas heat or wood burning heaters.

"After I heard so much Spanish over a long period of time, I was beginning to lose my self confidence. But then, in a church, I saw a marble plaque of the Ten Commandments printed in English, and I thought, 'I can still read! I haven't lost my mind after all!'"

Beef cooked in an outdoor oven, walled yards, iron grillwork on doors and windows, rose gardens, jacaranda and eucalyptus trees, beautiful statues, old cars. These stand out in her memory. And also the bread woman, with long, hard loaves for sale. And candied peanuts sold from little carts on the street corners, a most common thing. Very delicious.

New friendships with the Uruguayans, she treasures. And the loving hospitality of the missionaries. When Mrs. Nettles left Montevideo, the Baptist missionaries accompanied her to the airport with a sign they had made: "We are so glad you came."

She says, "I'm so glad I went."

## Too many small caskets in Brazil; Living Water seeks to break cycle

By Mike Chute

ITAPORANGA, Brazil (BP) — There have been too many funeral processions in northeast Brazil in the last five years. And too many of the caskets have been small ones.

Sickness and disease run rampant in the Sertao region. Regardless of the illness, doctors usually give the same diagnosis: hunger. Babies are seldom named before their first birthday. Parents don't want to become too attached to "it."

The Sertao is an inland stretch spanning five states. When it's dry, there is drought. When it rains, there is flooding. The cycle has transformed the area into a desperate center of poverty in Brazil. Unless there are drastic climatic changes, the United Nations predicts the region will become a desert within the next century.

Southern Baptist missionaries, supported by hunger funds provided by Southern Baptist churches in the United States, are fighting to break that cycle. They've just completed the first year of a five-year "Living Water" project in seven counties at the heart of the stricken area. Some 100,000 people live there.

The entire project will carry a price tag of more than \$3 million. In 1984 "Living Water" received almost a quarter of all the Southern Baptist hunger funds sent to eastern South America. The ambitious main objec-

tive: to provide water for five major cities which previously had no water system.

"Brazil is the only country in which Baptist relief efforts have gotten involved in municipal water supply systems," said John Cheyne, Foreign Mission Board senior consultant for human needs ministries. But no funds are being channeled through the government. "It is a Brazilian Baptist project in cooperation with our missionaries," he explained.

The people of the region are subsistence farmers, living "from hand to mouth," said agricultural missionary Jerry Smyth, who works in the Bahia stretch of the Sertao.

"The cities have no industry, no factories, no artisan workers," adds missionary Mississippi Edd Trott, "Living Water" project director. "Nearly all of the men of the region work as hand laborers because they have no profession. Trott just began a stateside furlough.

Electricity came to the area four years ago. But pure water is yet to be realized. The new governor of Paraiba state has made it a priority, however. That's where the "Living Water" project is making its greatest impact.

The overall effort includes several sub-projects. Second in importance is the "Bread for Life" project. It involves an experimental farm for training farmers in more effective production techniques. Sixteen

families are taught for a year. Then they're given seven acres of land of their own. After three years they'll begin to pay for the land. Those funds will go back into buying more land for others.

None of the first families in the program were employed. "They were destitute," Trott said. "But they want to work and they want to learn."

The project also has opened several factories to give people jobs. They include brick, clothing, animal ration and canning factories, plus a fish hatchery and beehives. Chicken, cattle and goat farming also figure in the program. All these industries are designed to be self-supporting within five years.

Baptist community centers have opened in three cities — Itaporanga, Conceicao, and Pianco. As a ministry of the local Baptist congregations, the centers provide health care, child care, education, legal help and training.

Nearly 100 percent of the people are Catholic. "But after five years of Baptist work in Itaporanga, we have the acceptance and respect of the community as evangelicals," Trott said.

Two Baptist churches and one congregation now meet in the area, which had no Baptist work just a few years ago.

Chute is a missionary press representative in Brazil.

## Letters to the Editor

### Class ring lost on Youth Night

Dear Mr. McGregor:

My daughter attended Youth Night on the second of August. She lost her 1986 class ring in the Coliseum. Would it be possible for you to put an announcement in the Baptist Record for me? Here is a description of the ring; gold with topaz stone and an N. H. crest in the center. Her initials, D. G., were on the sides; D on the left and G on the right.

Any help will be greatly appreciated.

My phone number is 328-4128 and my address is 1024 Lehmberg Road, Columbus, Miss.

Frances Goodman  
Columbus

### CCC alumni

Editor:

Two years ago the National Association of Civilian Conservation Corps Alumni (NACCCA) celebrated the 50th anniversary of the establishment of the Civilian Conservation Corps (CCC).

The NACCCA is trying to locate about two million former members and persons who were connected or affiliated with the CCC during the 1930s and 1940s. It is a known fact that many of these persons reside in Mississippi and areas served by the Baptist Record.

The NACCCA is a young and growing organization with 118 chapters

throughout the nation, and more are in the planning and development stages. One of its major objectives is to have the CCC reactivated.

The national convention is scheduled to be held in Little Rock, Ark., Sept. 23 to 27.

Anyone interested in the organization can write to NACCCA, Loehmann's Plaza, 7245 Arlington Blvd., Suite 318, Arlington, VA 22042 for more information and literature.

Victor Vengrouskie  
Silver Spring, Md.

### Biblical inerrancy

Editor:

The deacons of the Pine Grove Baptist Church at Rt. 3, Collinsville, MS desire to go on record concerning the recent controversy over the inerrancy of the scriptures. We believe that it is time for the laity of our churches to arise and take a stand. The following statement which was adapted by our convention in 1925 and reaffirmed at a later date expresses our belief to all!

"We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instructions, that it has God for its author, salvation for its end, and truth, without mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct,

creeds and religious opinions should be tried."

1925 Baptist Faith in Message

We further believe the Bible to be the Word of God and not to just contain the Word of God. We have no problem believing that the God who created heaven and earth and man as well has a problem in keeping his word without error. We further believe that it is time for those who do not accept the Bible to be the inerrant, infallible Word of God to be honest enough to get them a decent job and quit causing doubt and confusion among people who desire to hold to the truths of God's Word.

Deacons of Pine Grove Church  
Howard Lockey, Chairman

### No "Christian" rock

Editor:

Praise the Lord for Darrin Wade of Heidelberg, Ms.

In addition to this young man's fine testimony, and aside from the beat of "rock music," I would like to point out that the terms, "Christian," and "Rock" are mutually exclusive. We know that Christian designates a believer in and a follower of the Lord Jesus Christ. The term rock however, is a shortened version of "rock and roll," a ghetto term used to describe the sex act, usually between teenagers. Therefore, "CHRISTIAN ROCK" is impossible and absolutely unscriptural.

William J. Abel  
Trinity Church  
Biloxi

# Day of prayer for Sunday School called for in enrollment effort

By Keith Wilkinson

"We are calling on our churches to set aside Sunday, Sept. 1, 1985, as a Day of Prayer for Sunday School." I know of no greater concern than for God's people to focus on reaching people for Christ. The Day of Prayer should help call our people's attention to the basic work of Sunday School which is to reach lost people. They can be reached bringing them to study God's Word.

Super September is the major promotional effort for the final month of 8.5 by '85. Designed to involve Sunday

School leaders and members in a major, one month effort to enroll people, Super September carries the potential of helping churches reach the goals of 8.5 by '85 which are to have 8.5 million people enrolled in Sunday School by the end of September 1985.

It is conceivable that the goal of 8.5 by '85 could be reached if every Sunday School worker in Mississippi could enroll just ONE person in Sunday School. But we are challenging people to try to enroll FIVE people. Many people have not been enroll-

ed because they have not been asked to enroll. I think prayer can help us to remember that reaching people in our main work. If we don't pray for reaching people, what do we pray for?

The Day of Prayer for Sunday School calls for a time of prayer in Sunday School youth and adult departments. A time of prayer led by department directors and teachers, can give focus to the church's commitment to reach people. Members and leaders can be challenged to put feet to prayers by contacting people for whom prayer is made. It would be great, if in every Sunday School class, we could pray for prospects by name.

In addition to prayer in Sunday School, pastors have been asked to provide a special time of prayer in worship services. "How long has it been since we have called our people to pray earnestly for our Sunday Schools to reach people for Jesus Christ? Sept. 1 can be a special day of calling on God to lead and strengthen each one of us to contact friends, family, neighbors, and work associates and ask them to join us in Bible study. Also, it can be a day to dedicate the Scripture to be used in the Scripture Distribution/Prospect Discovery effort on September 15.

The Sunday School Day of Prayer, unique to Mississippi, will occur one week prior to the Day of Prayer for State Missions sponsored by WMU. I see no conflict in this schedule. We can do nothing better than to challenge our people to pray — whether for missions or Sunday School outreach. We need to be in touch with God's great power if we are to be about the work God has given us to do.

Mississippi's goal for Sunday School enrollment increase is 20,000 by September 29, 1985. We can only reach such a goal through prayer and hard work.

Keith Wilkinson is director, Mississippi Sunday School Department.

telecast on that Sunday as state reports are received.

"We hope to make Celebration Sunday a big day. I'm urging every Sunday School director or pastor to call the association with their enrollment report before lunch on that Sunday. We have worked with associational leaders on a process to receive and relay the reports. They will call the Baptist Building telephone number 968-3800, collect. We will be happy to hear from churches, but we will only accept collect calls from associational leaders," explained Wilkinson.

The Sunday School Department hopes to get a report from every church, by way of the associations, regardless of whether there have been increases or decreases.

"We would be happy for any one who may be in Jackson on Sunday afternoon, Sept. 29, to come by the Baptist Building for a visit," continued Wilkinson. Refreshments are to be provided as part of the celebration. "I hope that this last Sunday of 8.5 by '85, we will put forth every effort to enroll every church member and every prospect in Bible study. We should do no less. Then let's report it, and give God the glory," said Wilkinson.

Super September is a countdown to the goal of the SBC having 8.5 million people enrolled in Sunday School by Sept. 30. Special activities include:

**Sept. 1:** Day of Prayer for the Sunday School.

**Sept. 8:** State mission season of prayer.

**Sept. 1-15:** Emphasize contacts by involving every Sunday School member in contacting prospects and absentees.

**Sept. 15:** Observe High Attendance Day and conduct Scripture Distribution/Prospect Discovery.

**Sept. 22:** Conduct Enrollment Sunday.

**Sept. 29:** Conduct Celebration Sunday. This is report Sunday. After Sunday School the director will call the associational representative who will in turn phone the state Sunday School director. Keith Wilkinson will phone the national Sunday School director for a total national tally of SBC Sunday School enrollment.



Larry Palmer, Curtis Lewellen, and Lester Cagle show how the New Testaments were distributed in Amory last year.

## Amory reaps benefit of gift of New Testament

By Timi Nicholas

First Church, Amory, offered its community a no-strings-attached gift that has made new friends for the northeast Mississippi church, got the church out into the community, and helped fulfill the Great Commission.

Last September, pastor Jerry Massey began with his three staff members a Scripture distribution project that ultimately involved giving away 1,700 new Testaments to the people of Amory.

Massey paired the staffers on six successive Thursdays to distribute the New Testaments which then cost about 40¢ each and to conduct a People Search. Then on Saturdays, the staffers paired with laypeople for the distribution and survey. The People Search basically is to discover whether that person is currently involved in an ongoing Bible study program in a local church, and, of course, to invite that person to participate in one if not already engaged.

Then, for a climax to the project, the whole church family was invited to participate. About 70 did so; and by the end of that Sunday afternoon in mid-October, First Church, Amory, had given away 1,700 New Testaments in the white community.

Massey reported that only three persons refused the Scriptures and that those three were gracious about it. Even Jehovah's Witnesses, who were surprised by Saturday morning visits by the Baptists, accepted the New Testaments with thanks.

Only three refusals (out of 1,700), should be "a sign of encouragement to other churches that it's going to be a very well received project," said Massey. "We wanted to feel every home had at least one copy of the Bible. We found several that had no copies."

For months after, community members would mention they appreciated the New Testaments — in coffee shops and businesses. "It is a fantastic public relations effort for our church," said Massey.

"When you give a gift to someone they're more willing to respond to questions," he noted. "While you're at the door, go ahead and find out if those people are involved in a church."

He added, "It will build up a church's prospect file."

Lester Cagle, a phone company supervisor and deacon and camera

operator at the church which beams three programs on Sunday through the citywide cable, said the first time he participated in the distribution project was because the pastor asked him to. The second Saturday it was "because I wanted to do it." Cagle appreciated the opportunity to "help out and do something positive outside the normal Sunday activities."

He said that "after that first delivery, I believe I could have delivered the whole 1,700 given enough time." He adds that "anybody in the church that can speak and walk can do it."

Larry Palmer, of Palmer Machine Works, and a deacon, choir member, and Sunday School department director, said he was amazed at the reception of the project. "People were surprised to see a church doing something like this." He said some thought there was a catch to it.

Another volunteer, Curtis Lewellen, who works for True-Temper and is a church camera operator and adult Sunday School teacher, said he enjoyed doing the distribution. "Representing the Baptist church made an impression on people," he said.

"Don't wear white shirts and dark pants," warned minister of music Ray Burke, explaining that Southern Baptists might otherwise be misidentified by people as Mormon missionaries who utilize that standard of dress.

Said Cagle, "The way Amory is laid out, if it can be done here, it can be done anywhere."

Massey said the distribution project took a lot of groundwork. Using the city directory, census materials, and miles of driving up and down streets compiling a comprehensive map of the city took many hours. "We put a lot of time into it," said Massey. "If there is good preparation, the next time (there's a project) the members will show up again to help." The other need is to "bathe the efforts in prayer," said Massey.

"Even if a church decides not to do a People Search, it's (the Scripture distribution) is still a good way to relate to a community," he said.

The New Testaments are available on the undated Church Literature Order Form. It is not too late to order them and plan for distribution in the near future.



Keith Wilkinson and Larry Salter, staffers in the Mississippi Sunday School Department, take mock calls prior to the enrollment reporting Sept. 29.

# capsules

## Indians oppose curbs on feathers

WASHINGTON, D.C. (EP) — A delegation of Indians has urged Congress not to restrict their access to eagle feathers. "Eagle feathers... are the moral equivalent of the Bible as an instrument of prayer," said Merle Garcia, head of the Pueblo Indians in Acoma, New Mexico, at a hearing of a House Merchant Marine and Fisheries subcommittee.

The 8th U.S. Circuit Court of Appeals has ruled that Indians may take bald eagle feathers under treaty rights, even though bald eagles are protected by the Endangered Species Act. Rep. John Breaux (D-La.) has suggested amending the law to require permits allowing Indians to seize bald eagles for religious purposes.

## Pentecostals gather

ZURICH, Switzerland — 10,000 Pentecostals from 79 countries met here July 2-7 for the 14th triennial Pentecostal World Conference, first held in 1947.

In the intervening 38 years the Pentecostal movement around the world has grown tremendously. It now numbers 60 million in Pentecostal churches around the world, delegates were told, and perhaps as many as another 55 million in charismatic churches or as Spirit-filled members of other denominations. Pentecostals have now become the largest single group of Protestant Christians.

## Scots don't go

EDINBURGH, Scotland (EP) — More than 83 percent of Scots over age 15 do not attend church, according to a recent census by the National Bible Society of Scotland, and the Missions Advanced Research and Communications Center-Europe. The Catholic Church and most Protestant denominations experienced declines from 1980 to 1984; the Scottish Episcopal Church was the only major denomination showing an increase, with attendance up nine percent.

## Equipment stolen

NASHVILLE (BP) — Equipment valued at more than \$5,000 in addition to a van and trailer were stolen July 20 from a traveling Centrifuge faculty group stopped overnight at a motel in Middleburg, Ohio, near Cleveland.

The Centrifuge faculty, one of two traveling teams under the sponsorship of the church recreation department of the Southern Baptist Sunday School Board, has been leading summer camps for 7th- to 12th-grade youth in Midwest and Northeast states.

The 11 seminary and graduate students were spending the night enroute to Bambi Lake, state Baptist encampment in Michigan, when the van, trailer, and contents were stolen.

## Mombasa revival yields decisions

MOMBASA, Kenya — More than 50 people made public decisions to become Christians in a recent revival at Mombasa (Kenya) Baptist High School. M. Robert Vassar Jr., pastor of First Baptist Church, Shelbyville, Ky., preached at the revival. Several Mombasa churches also held revival services. Kentucky Baptist volunteers are helping with many facets of mission work as part of a partnership missions link with Kenya.

## French to explore cooperation

PARIS, France — The 70-plus congregations in the French Baptist Federation and the 47-church Union of Evangelical Free Churches in France have agreed to talk about cooperative evangelistic ministries. The value of cooperation, according to Andre Thobois, federation president, is so the "pace of evangelism in France can increase." The federation's work is largely in northern France, the union's work in southern France.

## Graham applause

ANAHEIM, Calif. (EP) — Evangelist Billy Graham's Southern California Crusade drew more than half a million people to Anaheim Stadium in late July, including 80,600 at the closing Sunday night service and he drew applause.

Graham had never experienced applause during an altar call during his 38 years of evangelistic ministry, but the practice is common in many Southern California churches. After some initial consternation, Graham said he decided the applause was appropriate.

"The Bible tells us when a person comes to Christ, the angels rejoice. This is Angel Stadium," Graham said one night during crowd applause.

## Lutheran youths meet

MINNEAPOLIS, Minn. (EP) — More than 15,000 Lutheran young people will participate in National Youth Gathering, being held in Denver, Aug. 7-11. The gathering is sponsored by the American Lutheran Church, with the Association of Evangelical Lutheran Churches also participating.

## Prayer campaign

WASHINGTON, D.C. (EP) — A coalition of religious and political groups led by the Moral Majority have launched a new campaign for a constitutional amendment permitting school prayer.

Rep. Thomas Kindness (R-Ohio), chief House sponsor of the proposed amendment, said public pressure is needed to keep his bill from being lost in the "black hole" of the House Judiciary Committee. Kindness has 78 co-sponsors of his resolution, but needs 218 signatures to force the matter to the House floor.



"Tell The Good News" was the theme of the Girls in Action recognition service recently held at Riverside Church, Pascagoula. Badges were presented to 14 girls for the completion of Mission Adventures. Special recognition was given to Tracy Harrell for completing all six of her Mission Adventures. The girls recognized were (left to right) row one, Connie Shaw, Kristy Denton, Shelley Shaw, Heaven Price, Colleen Morgan, Dianna Martin, Mandy Salmon. Row two, Lisa Walker, Mandy Black, Elizabeth Watson, Jenny Russell, Brandy McDonald, Tracy Harrell, Erica Black. Grady B. Parker is pastor.

## Just for the Record

### WE ARE THE REASON



The Proclaimers, a group of young people from Mississippi churches, recently returned from a three week mission trip to Montana, led by Don Blackwell of Magee. They spent a week on the Crow Indian Reservation at Absolica Baptist Church. Other time was spent in Hamilton, Mont., and at Millcreek Baptist Church in Salt Lake City, Utah. They were joined by Cliff Shipp, pastor of Jackson's Highland Church. The group is available to local churches for singing and testimonies about missions in Montana. For information, contact

Don Blackwell, Box 351, Magee, Miss., 39111.

August 18 was youth Sunday at Parkway, Natchez. The young people taught in every department of the Sunday School and performed responsibilities in the worship services. In the morning service Kyle Spring brought the message, Kathy Jones led in the morning prayer, Shea Dungan led the offertory prayer and Becky Longmire did the children's sermon. During the evening service, Dwight Taylor led the music and Dale Vines brought the message. The youth choir, "His Witness," sang in both services.

## Names in the News

Addie Mae Holloway has this month achieved a perfect attendance record in Sunday School for 34 years.

The first 21 years, from August, 1951, until 1972, the attendance was all at Valley Park Church, where she is a member. (A flood ruined the church in 1972, but it was rebuilt in

Mrs. Holloway 1976.) Since then, she has continued the perfect attendance record, but sometimes visits in other churches. Jerry Courtney is pastor at Valley Park; John Carr is Sunday School director.

Ann Burnside, 65, of 337 Fredrica Ave., Jackson, died Aug. 15 at Mississippi Baptist Medical Center. Services were at Wright & Ferguson Funeral Home chapel. Miss Burnside was a longtime resident of Jackson

and was a member of Parkway Baptist Church, Jackson. She was a former employee of the Baptist Book Store. She is survived by her mother, Mrs. Katie J. Burnside of Jackson; three brothers; and eight sisters.

## Revival Results

Lakeview, Leland: Aug. 11-14; five professions of faith and two additions by letter; Paul Blanchard, pastor.

## Mississippi Baptist activities

Sept. 1 Day of Prayer for Sunday School (SS Emphasis)  
Sept. 1-7 Brotherhood Leadership Week (SBC, BRO Emphasis)  
Sept. 6-7 Singles Seminar; FBC, Grenada; 7 p.m., 6th-5 p.m., 7th (CAC)  
Sept. 6-7 State Children's Choir Leadership Clinic; Alta Woods BC, Jackson; 6:30 p.m. 6th-Noon, 7th (CM)  
Sept. 6-7 Chaplaincy Conference; Camp Garaywa; Noon, 6th-Noon, 7th (CoMi)

## Homecomings

Sylvarena, Weston: homecoming, Sept. 8; Sunday School, 10 a.m.; worship service, 11 a.m.; Matt Buckles, former pastor and present pastor, Goss Church, speaker; Mrs. Myrna Loy Hedgepeth, music; lunch at church; music and memorial service at 1:15 p.m.; Donnie Payne, pastor.

New Haven, Ford Rd., Terry: homecoming was held Aug. 25; dinner was served in Fellowship Hall; revival held Aug. 26-18; 7:30 p.m. nightly; W. O. Robertson, evangelist; Marshall Killcrease, pastor.

Colonial Heights, Jackson: homecoming, Sept. 8, in recognition of 29 years of ministry; New Song, a male quartet from Georgia, special guests for the day, and they will present a concert of gospel and sacred music at the Sunday evening worship service; 8:15 a.m., Sunday School; 9:30 a.m., Sunday School and morning worship; 10:45 a.m., morning worship; 5:30 p.m., covered dish supper; 7 p.m., evening worship; J. Gerald Harris, pastor.

Artesia, Artesia: homecoming, Sept. 15; Ollie Bryant, former pastor currently serving as director of missions, Perry Association, guest speaker; lunch in the fellowship hall following morning services; Ben Yarber, pastor.

Two Mile, Hwy 481 North, Morton: Sept. 1, homecoming; Bobby Thompson, pastor, East Forest, Forest, speaker; lunch following 11 a.m. morning service, with afternoon singing; no night services; Wayne Adams, pastor.

Bluff Springs, Magnolia: homecoming, Sept. 1; Bob Simmons, former pastor and presently professor of missions at New Orleans Seminary, guest speaker; Sunday School, 10 a.m., with a goal of 100; morning worship, 11 a.m.; covered-dish-luncheon, 12:15 p.m., followed by an afternoon service that will consist of a "history of the church," singing and closing remarks by the pastor, Gregory E. Potts.

## Southern Seminary to feature Hubbard

LOUISVILLE, Ky. — David A. Hubbard, president of Fuller Theological Seminary, will be the keynote speaker for the first National Conference on Biblical Preaching, March 11-14, 1986, at Southern Seminary here.

Registration cost will be \$40 if registered prior to Feb. 14, 1986, and \$50 until the March 7 deadline. Information on registration and housing is available by writing: National Conference on Biblical Preaching, Southern Seminary, 2825 Lexington Rd., Louisville, Ky. 40280.

# Major Asian prize awarded missionary from Mississippi

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(Continued from page 3)

Okinawa, he felt God seeking something more.

"Through prayer, Bible study, and talking with other Christians, I surrendered my life to God to be used as a missionary," he said. "God also led me to the knowledge that I should train myself in the agricultural field and relate it to evangelistic work."

Watson credits the entire staff as the rural life center for the Magsaysay award. There, in the foothills near the country's highest peak, 14 Filipino agriculturalists and three Southern Baptist missionaries and a journeyman — a nurse and three agriculturalists — team up to battle hunger.

"I am here because God loves you and I feel you should have a better way of life," Watson told Filipinos when the center opened in 1971. "Our purpose is to demonstrate God's love. He does not intend that anyone should be underfed."

The SALT method is thought to hold promise for poor farmers not only in the hilly Philippines but throughout the world. About two-thirds of the earth is mountainous, Watson said. Much of the world's land has been victimized by slash-and-burn subsistence farmers and profit-hungry timber companies.

For years tribal farming families around the center had lived with semistarvation crop yields. Government and foreign aid groups tried to help by terracing the hillsides with machinery. But the process was expensive and impractical to maintain because of torrential rains.

With SALT, terracing gets a new twist: use of the ipil-ipil tree, with which Watson first started experimenting in 1973. Ipil-ipil planted inches apart and trimmed back 10 times a year form thick hedgerows. Several yards are left empty between hedgerows. With the hedgerows, hillside erosion begins to work for the farmer, causing the space between the two hedgerows to fill and flatten into a natural terrace.

Scientifically known as the leucaena leucocephala, the ipil-ipil grows fast. Its roots work as deep into the soil as its height. Foliage from the tree, high in nitrogen, is used to fertilize the land or feed livestock. Corn, beans, pineapple, coffee, bananas,



Harold Watson, who taught vocational agriculture in Hattiesburg before becoming a Southern Baptist missionary, has won the Ramon Magsaysay Award, considered in Asia equivalent to a Nobel Prize. Here Watson is pictured with his wife, Joyce. (Photo by Don Rutledge)

peanuts, sweet potatoes, and even fruit trees have prospered on SALT terraces.

SALT trainees learn to use a simple, inexpensive A-frame device they can hold in their hands to analyze hillside contour and determine where to plant hedges. They are shown how to plant different crops to create a continuing food supply for their families.

Watson, whose parents were farmers near Hattiesburg, Miss., was born in 1934. He received the bachelor and master of science degrees in agricultural education from Mississippi State University, Starkville. He studied at Southwestern Seminary before teaching vocational agriculture in Hattiesburg.

Watson was ordained to preach in college and was half-time pastor of Pleasant Hill Baptist Church, Ashland, and Mayhew Baptist Church, Mayhew, from 1958-60. He is also a former member of Providence Church, Hattiesburg.

He and his wife arrived in the Philippines in 1964. While in Cotabato, the Watsons and their missionary co-workers selected the present site of the rural life center. With donations Baptists purchased a hillside that had been farmed for 20 years and then abandoned because of impoverished soil. He began working to reclaim it for farming.

"In the beginning we tried so many

ways to stop erosion and rebuild soil fertility," said Watson. "None of them worked."

SALT is only one of many training programs at the rural life center. Others include Baptist Out of School Training (BOOST), a program to teach farming, health, social ethics, values, and Bible to unskilled young people who left school, and Food Always in the Home (FAITH), which combines agricultural and nutritional principles to help a family increase yield and food value from a garden. Watson has put together a top-notch staff, including Warlito Lakiquhon, the center's assistant director, named one of the seven Most Outstanding Young Filipino Men of 1981.

From the beginning, Baptists made sure their Christian witness came across during the agricultural program. One goal has been to establish new churches from contacts made at the center. In the Baptist association near the center there are now 36 Baptist churches.

Watson said he once viewed the Christian faith as an "I-God" relationship limited to a life that reflected, "I love you, God." Now he sees differently. "I came to understand it is an I-God-People relationship," he said. "The more I love God the more I will relate to people and reach out to help."

Marty Croll writes for the Foreign Mission Board.

**CHRISTIAN FAITH AND BELIEFS** by Morris Ashcraft; Broadman Press, c1984; 352 pages; hardback, \$8.95.

Morris Ashcraft is dean of the faculty and professor of theology at Southeastern Baptist Theological Seminary. This book is the fruit of his teaching ministry of over thirty years. The book is unusual in a couple of ways. First of all, Ashcraft does not call this a book of theology or doctrine, but of faith and beliefs. His explanation for this is that "a doctrine could be taught by one who did not really believe it was true. The term beliefs is intended to convey the idea that the person who has Christian faith also holds certain convictions, which can be expressed clearly and coherently." (Page 13)

A second unusual feature of this book is its organization. Traditional theologies begin with what is called "theology proper" or the doctrine of God. Ashcraft, however, begins with a discussion of the person of Jesus Christ. "Since Christian faith is belief in God as revealed in Jesus Christ, we must begin our study with Jesus Christ, the Son of God." (Page 36)

His discussion of the concept of revelation comes right after the discussion of the person of Christ — this is also an unusual way of doing it. But, for Ashcraft, revelation is not propositional, but, is personal (i.e. God does not reveal facts about Himself, but rather reveals Himself). In Ashcraft's thinking then, a discussion of the concept of revelation must come after the discussion of the finality of revelation in Jesus Christ. After revelation Ashcraft treats the doctrine of the Holy Spirit and the doctrine of God the Father. His doctrine of the person of Christ, the Holy Spirit, and God the Father, and the Trinity are in keeping with the highest Christian tradition.

The second major section of the book is entitled, "Belief in Creation." The doctrine of God as Creator is presented and the world (i.e., the universe) and man are presented as the creation. The doctrine of sin is discussed in the third section entitled, "Unbelief And God." This is a well-done section on man's fall and his sinfulness. Ashcraft denies the traditional doctrine of original sin or hereditary depravity.

The fourth section, "Belief in Reconciliation," is a discussion of the atonement and the church. Ashcraft downplays the idea that Christ's death may be considered a sacrifice. He also makes an unnecessary distinction between Christ's death as vicarious and His death as substitutionary. He affirms the former and denies the latter. Ashcraft also believes that the traditional interpretation of the atonement as "penal" does violence to the idea of God's forgiveness. Many evangelicals would believe that Ashcraft has presented a poor caricature of the doctrine of the penal substitutionary death of Christ. When Ashcraft does seek to interpret the meaning of the cross, it is not clear (to the mind of this reviewer) how the author believes the death of Christ saves us. The author certainly leaned heavily to the subjective view of the

atonement as opposed to the traditional evangelical theories.

Ashcraft's discussion of the church is excellent, especially his section of the priesthood of the believer. He writes, "In the Western democracies with their equalitarian political emphases, the doctrine (of the priesthood of the believer) often degenerates into a rejection of authority and the notion of 'every man for himself.'" (Page 280)

Ashcraft makes only one detailed reference to Satan, and it is not clear whether or not he believes that Satan is a personality. (Pages 202-203) In his discussion of last things Ashcraft affirms belief in the doctrines of Heaven and Hell. He argues from the amillennial point of view.

Ashcraft downplays the cognitive aspect of revelation. He is in harmony with the existentialist theologians on this point. I was disappointed to find no dialogue with Baptist theologians, except for an occasional quotation from his own theological mentor, Dale Moody. Instead we have frequent references to the more liberal theologians such as Bultmann. He quotes liberal and existential scholars for their approval and yet does not cite these scholars at the points of their heterodoxy. If one did not know any better he might assume that Tillich and Bultmann are both evangelicals. But this work is a confession of Ashcraft's faith, not my own. I appreciate him for his contribution to the field of theology. — Reviewed by Alan Day.

## Robber "mugged" by missionary

MEXICO CITY (BP)—Southern Baptist representative Jurhee Philpot foiled an armed robber who entered her home July 30. Her weapons of self-defense: hot coffee and a coffee mug.

Philpot, a Texas native, was at home with her daughter, Jodi, when she saw a young man come in the front door. Thinking he was a utility workman, she walked from the kitchen with a mug of coffee she'd just poured and asked the man to identify himself. He pointed a gun at her and announced his intent to rob her.

Before thinking of the danger, Philpot threw the hot coffee into the man's face. When he covered his face she began hitting him on the head with her sturdy coffee mug. The robber quickly retreated, colliding with the door frame as he left. Philpot chased him down one flight of stairs in the condominium building where she lives. Jodi, 22, gave chase for another half-flight before both women realized the danger of pursuit and returned to their residence.

"Just that morning in my devotional I had thanked God for being Lord of our lives, and I told him I wanted him to be Lord in all areas of my life," Philpot said. "Then he showed me he was in control. He had me in the kitchen where I could see the man enter, he gave me the 'weapon' to defend myself, and I wasn't afraid at the time."

You may find much that you have lost, but never a lost opportunity.

## Staff Changes

Midway, Jackson, has called Becky Sinclair as director of activities and youth. She previously served Midway

as part-time director of special ministries. Becky is a graduate of Mississippi College with a bachelor of science/education degree, and is currently completing requirements for a

Miss Sinclair master's degree. A native of Brookhaven, Becky is the daughter of Mr. and Mrs. James Sinclair.

John L. Gainer, his wife, Linda, and daughter moved to Center Grove, Oktibbeha County, Aug. 3, from Monroe Association. Sunday, Aug. 4, the church honored the new pastor and his family with a pounding which included 65 pounds of flour, meal, and sugar.

County Line, Crystal Springs announces the return of Mrs. Carol Welch as minister of music. She began her work Aug. 21. Bob Mack is pastor.

Gilbert B. Powell, Jr. has been called as minister of music and youth at Pearson Church, Rankin Association.

M. E. (Mike) Miller has accepted the position of minister of music and youth with Immanuel, Vicksburg. Mike and his wife, the former Jill Brumfield of Petal, moved to the field the first week of August from First, Taylorsville, where he served as minister of activities.

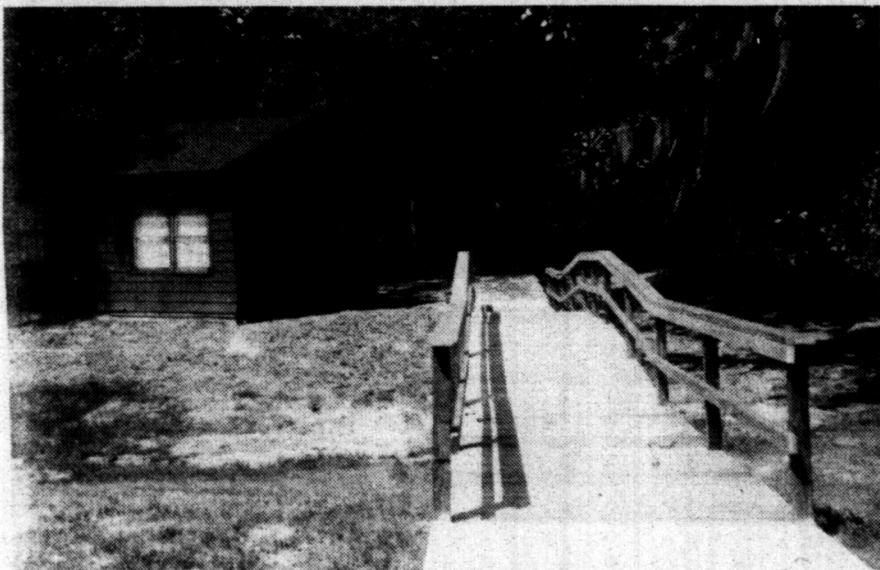


Miller

The average American's idea of progress seems to be speed.



"Multiply the Vision", theme of Woman's Missionary Union Leadership Training workshops held at Camp Garaywa Aug. 10, 14, and 15, appears on a Baptist Book Store shopper's tote bag Aug. 14 at the camp.



Camp Garaywa's new multipurpose building, where recent WMU Leadership Training conferences were held, is connected with the cabin area by a newly built bridge.

## Missionaries check on Uganda, leave again

NAIROBI, Kenya. (BP) — One missionary residence in Uganda was leveled and another looted, but Southern Baptist missionaries have found little other property damage and learned of no Baptists seriously injured during the recent coup there.

Some of the missionaries returned briefly to Uganda in early August to check out the situation but most have since returned to Kenya.

The house rented in Lira for Walter and Billie Allen was destroyed, according to word which came to missionary Jim Rice from sources inside the country. The Allens' house sat only 500 yards from the home of deposed President Milton Obote, which also was destroyed in the coup.

Walter Allen visited Uganda in ear-

ly August, but did not travel to Lira, Obote's hometown. He and missionary physician David Sorley checked conditions in Mbale, where Sorley, of Minnesota, is stationed. They found no damage.

Jimmie Hooten and journeyman John Dina visited Jinja and Jim and Linda Rice and their baby daughter traveled to Jinja and Kampala. The missionaries found no damage in Jinja, but later heard reports of additional fighting there.

Except for the Rices, who were still in Kampala, all missionaries had returned to Kenya by Aug. 13. Kenya missionaries have made housing arrangements for them to stay there until they can make a decision about returning to work in Uganda, he said.



Trish Simmons, consultant, Mississippi Woman's Missionary Union, teaches a session for GA leaders. (Photos by Anne McWilliams and Betty Smith)

## "Multiply the Vision"—leaders hear challenge



"Alice in Visionland" was a skit about Vision 88. Characters were Ashley McCaleb, Alice, and Trish Simmons, the rabbit. Both are consultants for Mississippi WMU. Vision 88 is the vision that Woman's Missionary Union, SBC, has of enrolling 2,000,000 women, girls, and preschoolers in missions education by September, 1988, and the vision Mississippi WMU has of 80,800 enrolled in WMU organizations by September 30, 1988. This will nearly double the Mississippi membership in just four years. The stars in the background above represent the "2, 4, 6, 8" emphasis. Each Mississippi WMU is being encouraged to set a goal of four new members during 1985-86, then six new members the next year, and eight new members the next, in any age-level organization. Two was the 84-85 goal.

### Winners (?) named

## Top sponsors of violence

TUPELO, Miss. (EP) — Apple Computer, S. C. Johnson, The Mennen Company, and The Gillette Company are the top sponsors of sex, violence, and profanity on prime-time television, according to the most recent monitoring report from the National Federation for Decency. Sponsors with the lowest scores for sponsorship of sex, violence, and profanity included Black & Decker, Mars, Eastman Kodak, and Ralston Purina.

The report covered a total of 1250 1/2 prime time hours from January 6 through May 18. Apple Computer helped sponsor a combined total of 19.37 incidents of sex, violence, and profanity with each 30-second commercial they ran. S. C. Johnson (Johnson Wax) was scored at 19.23 per commercial while Mennen rated 18.81 and Gillette 18.76.

The networks aired a total of 4,541 acts of violence, 3,907 uses of profanity, and 4,096 sexual incidents during the monitoring period. A total of 10.90 violent acts, 9.36 profanity uses, and 9.83 sex incidents were aired per hour for a combined total of 30.08. The report showed that 83 percent of all allusions to sexual intercourse were between people not married to each other.

Programs with the highest combined sex, violence and profanity scores were *Hail To The Chief* (ABC), *Mike Hammer* (CBS), *A-Team* (NBC), *T. J. Hooker* (ABC) and *Fall Guy* (ABC). Programs with the lowest scores were *ABC Sports*, *CBS Sports*, *Cosby Show* (NBC), *Ripley's Believe It Or Not* (ABC) and *Punky Brewster* (NBC). NBC was the top violence-oriented network, while ABC was the top profanity and sex-oriented network.



Dianne Deevers of Clinton, missionary to the Ivory Coast, speaks at Camp Garaywa during one of the WMU leadership conferences.

## Dying missionary recruits nurse for Cameroon

TURIN, Italy (BP) — An Italian Baptist missionary to Cameroon, suffering from a rare tropical disease, spent her final days in a hospital in Turin, Italy as an evangelist.

Rita D'Isanto, who died at the age of 51, went to the equatorial forest region of Cameroon in western Africa with her husband, Luigi, two years ago. They were appointed by the European Baptist Mission in 1982.

The couple returned to Europe in April after Mrs. D'Isanto had received eight months of treatment in Cameroon for a disease that had damaged her liver and generally weakened her. Specialists in tropical medicine in Paris and Turin failed to find a way to arrest the disease and she died July 3.

Southern Baptist missionary Stanley Crabb reports Mrs. D'Isanto, in a Turin hospital, "used the time to tell her nurse about the meaning of life in Jesus Christ," rather than "expressing regret or bitterness." The nurse became a Christian and "desires to serve Christ in Cameroon," according to Crabb. The nurse has contacted Italian Baptist representatives of the European Baptist Mission about opportunities for service.

Mrs. D'Isanto's husband said his wife's illness began after she was bitten by an insect in a Cameroon marketplace last year.

The couple worked in a village in southern Cameroon and had made trips of several weeks to remote forest villages, often on foot, spending nights in the open air.

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# Rains ease African drought, but food shortages continue

(Continued from page 3)

sionaries Norman and Beverly Coad said the country had three weeks of good soaking rains — enough to give hope, but not yet enough to assure crops. Rains were enough, however, to cause the Niger River, which had ceased flowing for the first time in recorded history, to flow again.

The Coads have almost finished distributing 6,000 tons of grain, partly because a Norwegian relief group which was provided trucks by their government supplemented the two trucks purchased with Southern Baptist funds.

Bill Dean, grain distribution coordinator in Burkina Faso, says rains have enabled most farmers to plant their crops, but have complicated distribution of 7,000 tons of corn and cornmeal. Most distribution sites are reached by dirt roads which quickly turned to mud in the rain. But people who are eating only every two or three days have been glad to walk up to nine miles to get food when trucks have been unable to reach them, he said.

In the town of Banfora, Burkina Faso, more than eight inches of rain in one night left more than 500 people homeless. The Baptist Mission, which

was just starting grain distribution, responded immediately with more than 15 metric tons of corn and 12 bales of clothing which they distributed with local authorities.

Reports from Ethiopia indicate rains have encouraged many at feeding stations to return home, but continue to complicate grain distribution to those who still need food. Food is still being flown into the Southern Baptist feeding station at Rabel because rains washed out the crude road to the remote center.

Volunteer nurses Diana McKinnis and Linda Barnett and Barnett's husband, Clyde, all of Owensboro, Ky., were expected to arrive in Ethiopia in mid-August to work at the Rabel center and possibly help open the other centers.

Six other nurses are prepared to go to Ethiopia and are awaiting government permission. The Foreign Mission Board also plans to send a volunteer field administrator and use Ethiopian Christians to finishing staffing the centers.

In spite of rains, Ethiopia is still in desperate condition and will need aid for a long time, said Davis Saunders, the Foreign Mission Board's director for eastern and southern Africa. The

board's recent release of \$1.4 million for four feeding stations in the Merhabete district will help sustain people who may not recover from the drought for some time.

Ethiopia is not alone. "The problem in Africa right now is so deep and it's caused by so many different factors that merely growing some good crops for a couple of years is not going to solve the problem," said Cheyne. "Every report I've seen from the United Nations or U.S.A.I.D. (U.S. Agency for International Development) indicates that the critical condition will continue at least through 1986 — and that's the most favorable scenario."

Good rain doesn't guarantee a good growing season, especially on a continent where per capita food production has been declining for years, he said. In Ethiopia, for instance, people have eaten their seed grain, sold their tools, and lost the animals they once used to plow. Weakened by hunger and stripped of resources, they will find it difficult to raise a good crop this year regardless of how much rain they get.

He believes Southern Baptist missionaries are in a particularly good position to help. While Southern Baptist development efforts involve small amounts of money compared to governments and major relief agencies, he said, "I don't know of any group that is giving the quality of response that our missionaries are able to give."

Mary Jane Welch writes for the Foreign Mission Board.

## How to become a Christian? Some call it chemistry

(Continued from page 7)

work. Those explanations were to come, she said. Already her father calls her "the Christian." And last Christmas, while reading her Bible aloud, her brother, nine, and sister, 17, with whom she shares a room when home, asked her to read louder. "They enjoyed it so much they accepted Jesus," said Miss Hernandez. And she has plans to reach her other family members.

Miss Hernandez' work in Atlanta included working with a Big A Club, taught in Spanish and led by Mrs. Juanita Reyes, a former employee of the Baptist Seminary in Havana. A refugee from 1965, Mrs. Reyes always felt called to work with Spanish-speaking people. So she and her husband settled in an area of Atlanta where many Spanish wound up.

Julio was one of the kids Miss Hernandez worked with. A 10-year-old

from Colombia with no papers, he'd lost both parents in an automobile accident. Living with his sister who works nights, he is on his own most of the time — going to school on his own, cooking for himself. Miss Hernandez said the Baptist children's home was asking for his papers before they could help him. Another group of children saw their mother murdered in front of them. All were attending the Big A Club activities. Prospects for such children coming through childhood intact were slim, but she felt they were helped at least slightly by such ministries.

Returning to Mississippi — this time to Mississippi State to major in industrial engineering — Miss Hernandez plans to offer her Christian testimony in churches, become active in Baptist Student Union, and continue to win people — including family members — to Christ.

## Braxton plans special services

Braxton Church will have a series of special emphases during September. These services will be held each Sunday night during the month, using the theme, "The Revival of . . ." Different speakers will conduct each night's services with Earl Kelly, executive secretary, Mississippi Baptist Convention Board, speaking Sunday, Sept. 1, on "The Revival of Church Missions."

Other speakers on the following Sundays will include Guy Henderson, state evangelism director, and former

missionary to Korea and the Philippines, Sept. 8, on "The Revival of Church Evangelism"; Dan Hall, director of the Mississippi Baptist Church Music Department, Sept. 15, on "The Revival of Fellowship and Music"; Robin Nichols, consultant, Church Training Department, Sept. 22, on "The Revival of Church Fun"; and George Lee, Sept. 29, on "The Revival of Family and Prayer."

Services will be held each Sunday evening at 7:00, says Charles Guy, pastor.

## Artesia Church plans Victorious Life Conference

A Victorious Life Conference will be held at Artesia Church, Artesia, Aug. 30-Sept. 1.

Lois Jane, music evangelist, will be the featured soloist. Preaching by Lee Hudson, Huntsville; Bill Yarber, Montgomery; Reagan Rye, Sulligent, Ala., and Don Baggett, New Albany is scheduled.

Services will begin at 7 on Fri. night and continue Sat. morning, 10-12; 2-4; and 6-8 p.m. The conference will conclude with the Sun. night service from 6-8. Ben Yarber is pastor.

The Children's Village, then the Mississippi Baptist Orphanage, was the scene in 1915 of a dietary experiment that led to the discovery of the cause of pellagra.

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## Training sessions slated for Brotherhood leaders

Charles Ragland, director of the Brotherhood Department for Florida Baptists, will be among the leaders of a series of training sessions for Brotherhood leaders throughout the state.



Ragland  
Easthaven, Brookhaven; and First, Gulfport.

The series will be offered Sept. 9, 10, and 12 in a dozen locations, offering training for Brotherhood directors, pastors, ministers of education, Baptist men's officers, Crusader and Pioneer Royal Ambassador leaders, disaster relief workers, and those involved in Volunteers in Missions.

The Sept. 9 sessions will be at First Church, Coldwater; North Greenwood Church, Greenwood; and Harrisburg, Tupelo.

The Sept. 10 meetings will be at First, Starkville; First, Meridian; and Daniel Memorial, Jackson.

And the Sept. 12 meetings will be at First, Hattiesburg; Easthaven, Brookhaven; and First, Gulfport.

## John Claypool joins Episcopal

LOUISVILLE, Ky. (BP) — John R. Claypool, copastor of Second Baptist Church, Lubbock, Tex., and former pastor of Northminster Baptist Church, Jackson, Miss., has resigned his position to seek ordination in the Episcopal Church.

Claypool has been accepted for a year of special studies at Episcopal Theological Seminary of the Southwest, Austin, Texas. He will also be the theologian-in-residence at Christ Episcopal Church, San Antonio, Texas.

Claypool hold the BD and ThD degrees from Southern Seminary, here.

## Former Jackson resident plans autograph party

Former Mississippian Mary Jo Tanksley, now Mrs. David Frazer, on Sept. 9 will be at the Baptist Book



Store in Jackson to autograph copies of her new book, *Cry a Little Laugh a Lot*, according to Charles McGlocklin, bookstore manager.

The times for the autograph party will be from 11 a.m. until 2 p.m., McGlocklin said.

Ms. Tanksley was born in Jefferson County, near Fayette, Miss., but attended public school in Jackson. She attended Bailey Junior High School and Central High School in Jackson and was graduated from Clinton High School.

She was graduated from Asbury College in Wilmore, Ky., and now lives in Cincinnati, Ohio, where her husband is a Methodist minister.

Her brother, Perry Tanksley, owns Allgood Books Co. in Clinton.

The Baptist World Alliance was formed in London, England, in 1905. It is a worldwide voluntary association for fellowship, service, and cooperation.

A Baptist Orphanage was opened in Jackson in 1897, with L. S. Foster as first superintendent.

## Central, Golden commissions Kay Brown

Central Church, Golden, commissioned Kay Brown on Aug. 4. Miss Brown, daughter of Mrs. Eddie Mae Brown and the late A. J. Brown of Golden, has made application with the Foreign Mission Board for service in Colombia, South America.

She plans to study for a year at Southwestern Seminary, Fort Worth, Tex.

The commissioning service was planned to honor Kay for her dedication to the Lord's work and to her church. Special music was brought by Praise III, a women's trio composed of Lily Culp, Joy Berry, and Sondra Clark. The sanctuary choir directed by Tulon Franks also gave special music. The pastor, Ralph Culp, preached on "Motivation for Missions," using I Corinthians 13 as the text.

A special gift, a "money tree," was presented to Kay as a love offering from the church. The tree had \$673 worth of leaves.

The trouble with labor these days is that so often it doesn't.

Beware of the saint with an open mouth and a closed pocketbook.

Wealth is a curse — when the neighbors have it.

The preacher's business is to comfort the afflicted, and to afflict the comfortable.

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## Project links Spanish in Honduras, New York

By Stanley D. Stamps

During the week of June 16-23, 26 persons from the Metropolitan Baptist Association of New York participated in a partnership evangelism effort in 12 churches located in the cities of San Pedro Sula, El Progreso, Tela, La Ceiba, and Siguatepeque, Honduras.

A total of 985 professions of faith made during evangelistic services and visitation and 232 rededications were reported.

The 26 visiting evangelists were all Spanish speaking members of Hispanic churches in metropolitan New York, with the exception of four English-speaking persons, three of whom had a conversational knowledge of the language. George Russ, director of evangelism for the Metropolitan Baptist Association, had enrolled in Spanish classes just to be able to participate in the partnership project. He preached his first sermon in Spanish the Sunday prior to travelling to Honduras.

This was the first ever partnership project organized by the Foreign Mission Board Partnership office that majored on linking ethnic churches with churches overseas. Although it

was a pilot project for both the sending and receiving churches, it was deemed a success by all involved in it.

Mrs. Filomena Castro, a widow of more than 70 years of age, and the oldest participant from New York, was assigned to work with Ebenezer Church in La Ceiba. One day during house to house visitation with a member of Ebenezer Church, they visited a black family who spoke very little Spanish. Dona Filomena spoke little English, but managed to communicate the gospel to the woman and her several daughters. They trusted the Lord and attended the evangelistic services in the church.

The effort came to a fitting climax on Monday, June 24, with an estimated 500 persons attending a victory celebration at First Baptist Church. After a 2½ hour long program led by some of the visiting evangelists, four persons professed faith in Christ, ten made decisions of reconsecration and scores came forward to pray for the Lord's continued leadership in the revival.

Stanley Stamps is a Mississippian and a missionary to Honduras.

## Anti-Christian bias hit by Christian leaders

TUPELO, Miss. (EP) — A group of nearly 600 Christian leaders, including the heads of 54 denominations, have issued a Statement of Concern Regarding Network Television. The statement, sent to television networks, program sponsors and production companies, requests more moral programs and an end to "anti-Christian bias." The group says it is prepared to boycott products of offending sponsors if the request is ignored.

The statement group includes leaders in 84 denominations. In addition to denominational heads, the group includes approximately 100 bishops from the Roman Catholic Church, Lutheran Church in America, United Methodist Church, Greek Orthodox Church, American Lutheran Church, and Episcopal churches.

The statement expresses appreciation for positive contributions by television, but expresses concern with "an unacceptable amount of immoral sex, gratuitous violence and profanity which downgrades the dignity of human sexuality and disrupts peaceful social human relationships."

The statement also notes that, "rarely is any person depicted as a Christian presented in a positive manner. Modern Christians are usually shown as being immoral — liars, cheats, con artists, hypocrites, adulterers, or in a similar negative manner — or as bungling, incompetent, and ill-informed individuals."

The statement goes on to say, "We feel that the time has come for the Christian community to speak to this situation, and to do so collectively. The destructive impact that this constant and steady stream of programming is having on our society is immeasurable. While we come from a

broad theological spectrum, we share a mutual concern on this issue.

"We are prepared," the statement continues, "should our request be ignored, to use our collective and individual influence to promote a well organized economic boycott of advertisers' products supporting the offending programs. Should a boycott become necessary, an appeal will be made to other Christian leaders to help promote that boycott. We plan to reassess this situation early in 1986 and take whatever action we deem appropriate."

United Methodist minister Donald E. Wildmon, head of the National Federation for Decency, spent three years developing this group. Wildmon said, "The signers represent probably the most diverse participation on any similar social issue in the history of our country.

## ... And don't honk, either

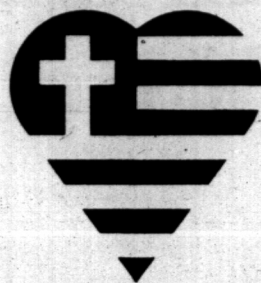
CAIRO, Egypt (EP) — Egyptian President Hosni Mubarak's ban on religious bumper stickers went into effect without incident July 8, despite fears that Moslems and Christians might defy it.

Interior Minister Ahmed Rushdi said most motorists had respected the ban, and that any defying it "would be dealt with quietly." Offenders can lose their licenses for one year, or be fined the equivalent of \$12.

Moslems, a majority in the nation of 48 million people, have traditionally adorned their cars with slogans such as, "To God, Religion is Islam." Many of the six million Coptic Christians have responded with, "The Lord is my Shepherd."

Although many Cairenes said they felt removing the bumper stickers was tantamount to blasphemy, endorsement of the ban by Moslem and Christian leaders appeared to have eased its enforcement.

Mubarak faces a campaign led by Sheik Hafez Salama to put Egypt under Islamic law. He has promised to crack down on Moslem fundamentalists if they create unrest.



GOD LOVES YOU

## Eliff practices what he preaches

By Evelyn Knapp

DAR ES SALAAM, Tanzania (BP) — Less than a month after stressing missions during a theme interpretation at the Southern Baptist Convention, Tom Eliff showed he practices what he preaches. (Eliff was a missionary to Zimbabwe, 1981-83.)

Eliff led a five-man team from his church, Applewood Baptist Church, Lakewood, Colo., to Kasulu and Kigoma, Tanzania, for two weeks of teaching and preaching in one of the most remote areas in this East African country.

Using several modes of transportation — four-wheel drive vehicles, boats, canoes, and walking — the team crisscrossed this area around Lake Tanganyika made famous by Henry Stanley, David Livingstone, and the Arab slave traders of earlier generations.

Because of the influence of the early slave traders, a higher concentration of Muslims is found in the villages around Kigoma than in other parts of the interior and the spread of Christianity has been slower there. But 140 professions of faith and 60 rededications were recorded while the team was there.

The team began with a three-day seminar for the local pastors. The visiting Americans had the thrill of seeing the lessons they had taught practiced in the lives of the local pastors as they went to the churches for evangelistic meetings.

Two missionaries, Maurice Marrow, a general evangelist since 1967, and Rollie Ennis, an agriculturist appointed in 1974, were hosts for the team. The area was 36 Baptist congregations.

Evelyn Knapp is Southern Baptist missionary press representative for Tanzania.

## Myerses give to Southwestern and Maston scholarship fund

FORT WORTH, Tex. — Charles and Bea Myers of Jackson, Miss., have given \$25,000 to Southwestern Seminary for the T. B. Maston Scholarship Fund.

Money for the gift comes from the sale of Mrs. Myers' parents' estate, a ranch in Concho, Tex.

Myers served as pastor of Alta Woods Church in Jackson for 15 years until his retirement in 1983. Previously, he had served churches in Oklahoma and Texas.

They left July 1 for their second term of service with the SBC Foreign

Mission Board. He is interim pastor of the Nuremburg (Germany) Baptist Church.

Myers was one of the first two students to receive doctoral degrees in Christian ethics from Southwestern. Maston, professor of Christian ethics emeritus, pioneered Southwestern's studies in this area and is considered the dean of Christian ethicists.

The scholarship fund benefits doctoral students studying Christian ethics.

## Dunn protests U.S. — funded broadcasts of mass to Cuba

WASHINGTON (BP) — Baptist Joint Committee Executive Director James M. Dunn has protested the weekly broadcast into Cuba of the Roman Catholic Mass over U.S.-funded Radio Marti.

In a letter to U.S. Rep. Bill Alexander, D-Ark., Dunn expressed alarm at the practice, revealed recently in an article in the Miami Herald. "Religious radio is no part of the business of government," Dunn said.

Reports of the practice over Radio Marti, which began broadcasting into the Communist nation May 20, were confirmed by Voice of America spokeswoman Rogene Waite, who said her agency's charter includes a provision for religious programming which "reflect(s) religion in the United States."

Other religious programming over Radio Marti, she said, includes a weekly half-hour "ecumenical" program

## Seminary for Russia? question resurfaces

By John M. Wilkes

LOS ANGELES — The possibility of establishing a seminary in the USSR to train religious workers resurfaced during the 15th Baptist World Congress in Los Angeles.

Gerhard Claas, BWA general secretary, spoke of progress toward a Baptist theological training center in the Union of Soviet Socialist Republics.

Alexei Bichkov, general secretary of the All-Union Council of Evangelical Christians-Baptists (AUCECB) in the USSR, said his union recently received approval to seek a building site or an existing structure to house the proposed seminary.

The approval came from the government's ministry of religious affairs, which has power to eventually require local authorities to release a satisfactory site or an existing building for the Union's purpose.

Throughout their 120-year history in the country evangelical Christians and Baptists have attempted to begin a seminary for the formal training of prospective pastors and church leaders. Several times classes were begun with high hopes, but those efforts lasted no more than two to three years.

Some regional pastoral training has been organized however, and for the past 16 years the AUCECB has carried on a correspondence Bible study program which by this spring had awarded certificates to approximately 300 persons.

In 1978, music courses were added and by 1980, a choir conductor's section was launched as a separate department of the correspondence school.

Even more important to AUCECB

leaders than a building site is a cadre of some 12 persons who have been selected for special training as eventual teachers in the theological seminary. They will continue their "correspondence studies" but with additional concentration in Greek, Russian language and literature, and English.

"The music department has several experts, but we must have more highly educated persons to offer a full theological program," says Valter Miskevich, who teaches part-time at the correspondence school.

John Wilkes writes for European Baptist Press Service.

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# God uses ACTS and Baptist Record to answer Cleveland mother's prayers

The ACTS network and a newspaper may seem an unlikely combination, but God used those tools in tandem to answer a mother's prayers.

For more than 20 years Bob Nance's mother had been talking seriously to the Lord about bringing her son back to church.

Today, Nance, owner of Nance Cleaners in Cleveland, Miss., is more than a believer in ACTS. His Christian walk is a direct result of what God has done in his life through the new Baptist television network.

Before ACTS, Nance had his name on the rolls of First Baptist Church, but, by his own admission, that was it.

"He didn't come to church, he didn't give to the church, he didn't do anything," said James Street, the pastor.

Nance agreed. "I hadn't been to church since I got so big my mother was forced to give me a choice about it."

Nance can't explain how he came to be reading a Baptist newspaper but, "about two years ago, I ran across a copy of 'The Baptist Record' (the Mississippi Baptist publication) and it had a story in it about the Radio and Television Commission and ACTS."

Until then Nance's only experience with television had been as a "professional viewer" but, for some reason, he found himself absolutely intrigued with ACTS.

The next time Street brought his clothes to be cleaned, Nance leaned out the drive-in window and started a conversation with the preacher. He wanted to know what First Church was going to do about ACTS.

Several conversations later, Street told Nance the church was interested in ACTS but said, "If First Baptist becomes part of the ACTS network, someone like you will have to get in and do it."

Street's statement galvanized Nance into action. He became a fixture at First Church. He began to learn all he could about ACTS and broadcasting and that ministry of his church has been his total focus since.

"How I ever came to realize ACTS is the tool for ministry that it is and how I ever came to realize what ACTS can do for the gospel is amazing to me," Nance said. "It had to be the Lord. I can't explain it."

"But as I learned more about ACTS, I learned more about Jesus and renewed my relationship with him. I realize now, in just a year of being back in the church, what Jesus has done for me. I see ACTS as a way to bring a lot of people like me back into the church."

Before ACTS went on a 24-hour-a-day schedule in Cleveland in March, First Church had a television ministry, but not like today's. "When I got here about four-and-a-half years ago the church had a black and white camera and was doing some local origination on cable," said Street.

"After Bob Nance got interested in ACTS and got behind it we've been able to really move forward. ACTS is now the channel with the local connection in Cleveland."

In addition to broadcasting the morning and evening worship ser-

vices, First Church also teaches the Sunday School lesson on Sunday mornings, rebroadcasts the worship service on Tuesdays, and airs a weekly half-hour information program on Thursdays.

"The Info Show," hosted by Dick Strahan, a drama professor at Delta State University in Cleveland, includes some of the guests who appear on the University speaker's forum and a large number of guests from the civic and business community. It also provides a daily calendar of com-



## Masons are missions coordinators

Estus and Gertrude Mason are available to any Mississippian wanting information on volunteer mission service in the United States and abroad. The retired couple are serving as coordinators for Mississippi Volunteers in Missions. Mason retired in 1978 as pastor of First Church, Crystal Springs and has since been interim pastor of small mission churches in Michigan, Phoenix, Ariz., and in Washington state. He has served three months in Norway and the couple plan to return there in January for more volunteer work. The Masons may be contacted at 412 E. Church Street, Crystal Springs, Miss., 39059, or at the Mississippi Baptist Convention Board, Box 530, Jackson, Miss., 39205.

## Tuten to speak to volunteers in conciliation

Joe Tuten, pastor of Calvary Church, Jackson, will be closing speaker for a training session for volunteers to the Christian Conciliation Service, Oct. 3, 9 a.m.-4 p.m. at the Mississippi College School of Law in Jackson.

The service is a voluntary organization for mediation of grievances without going through a court.

Tuten will speak on "Man's Need for Reconciliation."

Other speakers include Mary Libby Payne, professor at the law school, attorneys Hal D. Miller, Jr., Rob Allen, and Jerrald Shivers; psychologist Jim Baugh; and Warren Black, a pastor and family counselor.

Those interested in participating as a volunteer, contact the Christian Conciliation Service at 352-7300 in Jackson.

munity events.

The church plans specials involving high school and college youth and is looking at developing an Explorer Scout Post, based on communications, to involve more young people. There also are plans for local news coverage and a series of two-and-a-half minute mini-programs on such subjects as medicine, schools, industry, and mental health.

The local ACTS board in Cleveland includes First Church and Yale Street Church as well as the Baptist Student Union at Delta State Univer-

sity. "The Yale Street church is broadcasting the Convention Uniform Sunday School lesson and we are broadcasting the Life and Work Sunday School lesson," said Street.

"Having ACTS has enriched our church," said Street. "Rusty Holcomb (minister of media and youth) is giving copies of the ACTS program schedules to people in our church visitation program. The schedules both introduce our visitors and promote ACTS."

ACTS has been well received in Cleveland. "People have expressed

real appreciation that ACTS offers them opportunities to see something with a local flavor. They say they really do have a channel they can trust."

"And if we ever wonder about viewers, all we have to do is have something go wrong with the equipment somewhere," said Nance. "Almost before we can move to correct it, the telephones begin to ring."

So, yes, people are watching ACTS Cable 10 in Cleveland. And Bob Nance's mother has stopped saying "Please," to the Lord. She now says, "Thank You."

# Bakke says Baptists will start new churches like McDonald's

By Jim Newton

ATLANTA (BP)—Southern Baptists are using McDonald's "golden arches Baptist model" for starting churches in the cities of America, but it won't work effectively, warned Ray Bakke, professor at Northern Baptist Seminary.

"You throw up your hamburger stand anywhere in the city, and you have instant 'Hamburger Baptist Church,'" Bakke told participants in the Spring Urban Evangelism Forum sponsored by the Southern Baptist Home Mission Board.

"It makes it easy to do church that way, and easy to train pastors, because the seminaries then become 'hamburger universities,'" said Bakke, professor of ministry at the Chicago-area seminary and internationally-known authority on urban evangelism.

Unfortunately, it won't work, Bakke observed, because "you can't reduce it down to one model that will save the whole city." The city is too diverse for one type of church to work in every situation, he explained.

Instead, Southern Baptists must learn to "custom build" to reach a pluralistic, urban society, said Bakke. He identified 18 different "models" or types of churches used by numerous denominations to reach urban people of different cultures and backgrounds.

At "hamburger university" seminaries, students learn how to "design ministry in our own image," Bakke observed. "We learn to plan the songs we like to sing and preach the sermons we like to hear. The problem is that in the city, there are very few people just like us."

Bakke said seminaries instead need to help students learn to understand and love the people of the city, and be free enough to ask: "What would the church have to look like for those people to be reached?"

He urged Southern Baptists seeking to establish SBC churches in northern cities to learn from the experiences of other evangelicals, rather than trying to install a packaged, programmed SBC church.

Too often, Southern Baptists come into a northern city "talking instead

of listening," Bakke observed. He urged SBC church starters in northern cities to spend two years finding out what is already there before starting any programs.

He expressed concern about Southern Baptists going to a city like St. Paul, Minn., where there are 140 Swedish Baptist churches and then calling it "a pioneer missions area."

"People in other churches really feel some bitterness when they hear the name Southern Baptist," Bakke said. He warned against taking members from other churches, saying it is "unnecessary and uncalled for" because 80 percent of the people in northern cities are unreached and unchurched.

Bakke said there is "a certain kind of arrogance" that comes with rapid growth and big churches. Pentecostals, for example, are sometimes guilty of saying to others, "If you were only more spiritual, you'd be big like me."

Some Southern Baptists are seen as arrogant by Christians of other denominations, he added. Some Christians think Baptists' "Bold Mission Thrust" goal to proclaim the gospel to every person in the world by the year 2000 is a kind of arrogance, he added.

He identified two possible causes of such "arrogance." First, it comes from an achievement-oriented Baptist culture that led to establishing what he called "the nation of Texas."

Conversely, it also comes from a national inferiority complex Southern Baptists developed following the civil war and intensified during the civil rights movement in the 1960s, when Baptists looked like racists on television, Bakke explained. As a result, Southern Baptists have become more aggressive, like the Japanese and Avis rental cars, who are in second place, so they try harder to succeed, he said.

Instead of going in with all the answers, Bakke advised Southern Baptists who want to reach the cities of the North to spend at least 20 percent of their time "networking" with other Christians in the city and finding out what they are doing and what works.

Citing his own experience as pastor of Fairfield Avenue Baptist Church in Chicago, Bakke said he learned to ask what he called "the magic question" in visits with other ministers. In his first year as pastor, Bakke said he visited 44 ministers in Chicago.

"I told them I was a new pastor, and that I needed their help," he recalled. "Then I asked them the most important lesson they had learned as pastor in this neighborhood."

Bakke also encouraged new pastors in a big city to visit every social agency in the city, including schools, police and fire stations, courts, and welfare agencies to find out what needs exist and what they are doing to meet them. He also suggested visits to businessmen in factories, corporations, and stores in the community.

"But don't just preach your sermons and run your programs," he warned.

Bakke said he is convinced Christians cannot minister effectively in the cities by only seeking to win individuals to Christ. "You've got to deal with systems, because cities package people into political, economic and social systems," he said.

He also encouraged urban pastors of their churches to do evangelism within the networks they have with friends, relatives, and co-workers. Each member of every church has three such networks, so that a church with 100 members had 300 networks it can reach, he said.

"It is not church programs or evangelistic crusades that will save the cities," Bakke said. "It is penetrating the networks of church members that will win the cities."

Bakke, urban evangelism associate of the Lausanne Committee for World Evangelization, spoke to the Baptist group only a few weeks before leaving on a three-and-one-half month consulting tour to 17 world-class cities. On the tour, he will meet with Christian leaders and help them develop urban evangelism strategies. In the last five years, Bakke said he had visited 80 cities of the world to try to help local Christians in urban evangelism.

Newton writes for HMB.

# Baptist Record

- Uniform: Christ the fullness of God
- Life and Work: Christ's ambassadors
- Bible Book: God's indestructible Word

## God's indestructible Word

By J. Gerald Harris

Jeremiah 36:1-3, 22-24, 27-30

Even as God is eternal, so is his Word. "Forever, Oh Lord, thy word is settled in heaven" (Ps. 119:89). Before the Word was written on earth it existed in heaven. Isaiah wrote: "The grass withereth, the flower fadeth; but the word of our God shall stand forever" (Is. 40:8).

In Jeremiah's day King Jehoiakim thought he could annihilate the Word of God with a penknife and a flame of fire. In our lesson we shall see how futile and foolish was the rash behavior of the king.

**I. The Reason For God's Word** (v. 1-3) — In the fourth year of the reign of King Jehoiakim God commanded Jeremiah to write down all that he had prophesied since the days of Josiah (a period covering more than 20 years). It was God's intention to have his message recorded and distributed because the voice of Jeremiah had been silenced (v. 5) or hindered, probably by the extreme unpopularity of his recent prophecies. The prophetic utterances were written upon a "roll," consisting of sheets of papyrus fastened together and rolled up for easy handling.

Jeremiah was instructed by the Lord to write "all the words that I have spoken unto thee" (v. 2). This gives evidence that what the Scripture says, God says (Matt. 5:18; 19:4; John 10:34; Acts 4:25; 28:25; Heb. 10:15). Francis Schaeffer, referring to God, wrote, "He is there, and He is not silent."

The message from God to Jeremiah, and dictated to his scribe

Baruch, was directed to Israel, Judah, and indeed, to "all the nations" (v. 2). The purpose of the writing was to urge men to repent so that God, in grace, could forgive (v. 3). The aim of every preacher and Christian writer should be the conversion of sinners.

A young preacher lamented to Spurgeon, the renowned London preacher, "I have had very few converts in my ministry." Spurgeon said, "You don't expect to have conversions every time you preach, do you?" The fledgling preacher said, "Well, no, sir; I guess I don't." The wise Spurgeon said, "Therein lies your problem."

Alas, that is our problem. We have too few preachers and Bible teachers who pray and prepare and proclaim the message with the conversion of the lost as the primary objective.

**II. The Response to God's Word** (v. 22-24) — So volatile were the words of the prophecy that when the princes initially heard them they were stricken with fear. Out of concern for Baruch and Jeremiah the princes suggested that they go into hiding for the sake of their lives. They knew King Jehoiakim would react violently to such ominous prophetic writings, but they felt obliged to inform him of them.

Jehoiakim listened with insolent contempt until three or four sections were read and then gave vent to his wrath by cutting up the roll and casting it into the fire on the hearth. In this way the king gave evidence of his obstinate resolution never to heed

the warnings of God's prophet.

The message of God is often met with a hostile reaction. The witness of the believers on the Day of Pentecost was received by some with consternation. In Acts 2:7, we are told that some were "amazed and marveled." In verse 12, it says that some "were in doubt." In verse 13, we read that others "mocked." There will always be those who react negatively, and sometimes even violently to the Word of God.

**III. The Restoration of God's Word** (v. 27-30) — Jehoiakim was foolish to think that penknife or fire could destroy the Word of God. Consequently, God commanded Jeremiah to take another roll and rewrite the prophecy. It was to include "all the former words that were in the first roll" (v. 28) and "many like words" (v. 32).

Throughout history the fieriest darts of the devil have been leveled against the Word of God. Such men as Diocletian, the Roman emperor; Voltaire, the French atheist; and Thomas Payne, the American infidel, have vowed to eradicate the Bible from the face of the earth. The success of these vitriolic attacks upon the Word of God have hardly paralleled the success of a child at play who might endeavor to empty the Pacific Ocean with a thimble. Indeed, God's Word is "settled in heaven" (Ps. 119:89).

Harris is pastor, Colonial Heights, Jackson.

## Christ, the fullness of God

By Anthony S. Kay

Colossians 1:15-20; 2:8-10

This lesson is rich in imagery, yet difficult to fully comprehend. The basic question for consideration is namely this, "Where does Christ fit into the world, and more importantly where does he fit in me?"

To understand a portion of this passage, let us look at some key words.

**Image and Firstborn** — These words are linked to kingship in ancient conceptions, e.g., the name Tutankhamen means "living image of Amen" (The Interpreter's Bible, vol. 11, p. 163). Thus, the Image of God signifies that Jesus, as Son of God, manifests, reveals, and bears the majesty of God in creating and sustaining power of the Godhead in relationship to the world. As Firstborn, Christ is not to be understood as having been created, rather, he is accorded the place of respect and honor in the created universe. Christ makes God visible to man. To know what God is like, one must see Jesus.

**Hold Together** — Christ is both the origin and the goal of creation. His aim, purpose and glory are tied to his creation. Although the ultimate goal is for the glory of God, the essence of

that glory is defined in Christ. Consist, (hold together) means "stand together." All things were created by Christ and are held together and have their being in him. G. Preston MacLeod notes, "He makes the universe a cosmos instead of a chaos. He sustains it and moves it toward its destiny" (The Interpreter's Bible, vol. 11, p. 166).

**Head** — Blaise Pascal in Pensees notes, "All bodies, the firmament, the stars, the earth and its kingdoms, are not equal in value to the lowest mind; for mind knows all these and itself too; and these bodies know nothing." Christ is the head of the body (church). The church is more than a body of people with organizations and schedules, it is a living organism of which Christ is the life-giving spirit.

**Fullness** — Everything that God is resides in Christ. God's complete being dwells (remains) in Christ. This would combat the gnostic teaching of the day. In Christ, God is made known to man in saving power. He awakens in man a responsive love that issues in worship.

The text suggests that God was completely present in Christ for

whom and by whom the universe was created and that he holds together all of his world and by grace he, our head, dwells with us to save and give fullness of life to those who accept him.

The second section of our lesson compliments the first. Paul suggests in 2:8 that we are to reject the teachings of those who minimize Christ's work. Whether he is referring to the prevalent gnostic influence or to the diabolical work of spirit-demons, the point is clear: the fullness of deity dwells bodily in Christ. He is all God. This passage indicates that Paul recognizes that Christ is completely God. The fact of Paul's teaching is evident. Beware of those who teach anything less than the fullness of God dwelling bodily in Christ. He is all of God.

Paul Brand in the book, *In His Image*, tells of a leper named Jose. He had lost his hands, his hearing and ultimately his sight. Underneath all of this decay was a bright and capable mind. Jose was shutting down his life processes and was consigning himself to death. Surgery restored partial sight to Jose and a remarkable event

## Christ's ambassadors

By David W. Spencer

2 Corinthians 5:11-21

### I. The Charges

Two of the charges against Paul are that he tries to persuade men (verse 11), probably in the sense of "battering up" the Corinthians, and that he is a lunatic (verse 13), probably due to his zeal as a pioneer missionary.

Paul chooses to use these charges to his own advantage. "Yes!" he tries to persuade men — but only that they may be reconciled to God. "Yes!" he may be considered a zealous, religious lunatic — but only because he is overwhelmed by the love of Christ for him!

### II. Paul's Defense

To "persuade men," as applied to Paul, only occurs here and in Gal. 1:10, where again it is quoted as a charge from his opponents. Apparently this was a "catch word" to slander an opponent, much as we might use the term "liberal" today to refer to someone we don't like.

In verse 12 Paul uses the antonyms "seen" (or openly) and "in the heart" to caution his readers about making surface judgments. If you're going to judge someone, be sure you look past the exterior into the depths of his heart.

"Out of our mind" in verse 13 means "to stand outside of yourself." We can only try to imagine what the opponents meant by this charge! If his conduct or emotions offended the Corinthians, Paul excused himself by saying in verse 14 that Christ's love compelled him. This word *compel* meant "to press together" or "hem in." Think of the picture of a river which flows slowly and sluggishly when it has no well-defined banks but which becomes a roaring tempest when it flows through a narrow gorge. If some people thought Paul to be crazy, it was only because he was "hemmed in" on both sides by the love of Christ. Only when we are hemmed in by this same love is the power of the Christian life released in us, and we cease living a listless, causal Christian life!

Verse 14 is a virtual treasure of ideas! Paul presents the concept of substitutionary atonement here as he says "one died for all, and therefore all died." Some try to interpret the cross as only a show of God's love or as an inspiration for sacrificial living. Paul nails down the idea here that Christ died in our place! Do not try to

occurred. Seeing others and having communication with the world about him, Jose began to relate. His mind, no longer insulated and alone, united with other cells in his body and he expressed the image that had been sealed inside. As we allow God to penetrate our world through saving faith in Jesus, his image and fullness show in us.

*While passing thro' this world of sin, and others your life shall view, be clean and pure without, within, Let others see Jesus in you.*

—B. B. McKinney  
Kay is pastor, First, Calhoun City.

make this teach universal salvation! The offer is universal but each person must appropriate salvation through his own faith.

Verse 17 uses two verb forms to express the reality of the Christian life. "The old has gone" contains a verb form which means an action has been completed and has now passed out of existence. "The new has come" contains a verb form which means that an act has occurred in the past but its repercussions are being felt in the present. Thus the new life in Christ means that the old life is dead, buried, and gone but that the Christian's new existence continues to grow and be nourished from the grace of God.

**Reconciliation** is a word found in ancient Greek marriage records to describe the process of how a separated couple come back together. There is a renewal of the state of harmony. It is our duty to speak on behalf of God (like an ambassador) and to urge others to be reconciled to God. Note that the verb *reconcile* in verse 20 is a passive form. God does not change; we must be changed.

Verse 21 attempts to probe the majesty of reconciliation. "Him who had no sin" means that Jesus had no personal experience in sin himself! The paradox is that God regarded and treated him as a sinner on the cross! Substitutionary atonement becomes operable in our lives in the following manner: (1) Christ substituted his sinless life on the cross of our sinful ones. (2) We accept his substitutionary work on our behalf by faith. (3) Christ's righteousness is then substituted in our lives in place of our sinfulness. (4) When God looks at us, he no longer sees our sin but only Christ's righteousness!

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The first statewide BYPU Convention was held in Canton in 1899, with Arthur Flake as president and Landrum Leavell as secretary.

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